THE LUTHERAN
Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI *November 18, 1947* VOLUME LXVI - No. 23

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WESTERN UNION

JOSEPH L. EGAN
PRESIDENT

1201

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CONPUBHO= PLEASE USE WITNESS TO BRING FOLLOWING PLEA TO ATTENTION OF OUR FELLOW CHRISTIANS STOP HAVING SEEN WITH OUR OWN EYES THE APPALLING RESULT OF UNDERNOURISHMENT ESPECIALLY OF CHILDREN AND OLD PEOPLE AND HAVING HEARD THE PIERCING CRY FOR BREAD WE CONFIRM THE REPORTS THAT THE COMING WINTER WILL BE MOST SEVERE STOP EVERY POUND OF FOOD SENT OVER AND EVERY PIECE OF CLOTHING WILL BE A MIRACLE FROM HEAVEN TO STARVING AND FREEZING PEOPLE HERE STOP YOUR REPRESENTATIVES IN EUROPE FEEL IMPELLED TO CABLE AN URGENT APPEAL TO OUR PEOPLE BACK HOME TO DO EVERYTHING IN THEIR POWER TO HELP ALLEVIATE THE FOOD AND CLOTHING NEEDS STOP EVERY DOLLAR AND EVERY POUND OF FOOD AND EVERY PIERCE OF CLOTHING IS AN ANSWER SENT FROM HEAVEN TO THEIR WAILING CRIES TO GOD IN CHRISTS NAME FOR HELP STOP WE ARE GIVING ASSURANCES EVERYWHERE THAT THE PEOPLE OF THE MISSOURI SYNOD WILL NOT LET THEIR FELLOW CHRISTIANS PRAY IN VAIN= J W BEHNKEN MARTIN GRAEBNER L MEYER

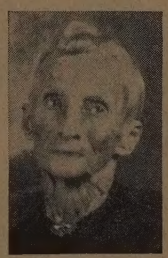
Valparaiso University reports an enrollment of 1,922 students for the fall semester and a teaching staff of over 110. The school's operating budget is estimated at $1,625,000, of which $1,125,000 will come from earnings. A goal of $750,000 for gifts and contributions has been set in order to provide $250,000 for debt retirement.

The display of 200 outdoor posters on the highways of the State of New Jersey by the United Advertising Corporation of New Jersey in co-operation with the American Lutheran Publicity Bureau represents the largest one-time posting of any religious subject on billboards in one State and at one time. An imprint on each of the posters reads: "The Lutheran Churches of New Jersey Invite You to Worship with Them."

An unusual combination of events occurred in First Immanuel Lutheran Church of Chicago on Sept. 21. Candidate Luther W. Meinzen was commissioned for work in India by his father, ex-Missionary E. H. Meinzen, assisted by the grandfather, Pastor Emeritus W. C. Meinzen, and by Vice-President W. F. Lichtsinn of Hammond, Ind., and others. In another service the congregation then celebrated the twenty-fifth anniversary of its pastor's service in the ministry and the silver wedding anniversary of the Rev. and Mrs. E. H. Meinzen. A fourth generation of the same family entered the picture the previous Sunday when the infant son of Candidate and Mrs. Luther Meinzen was baptized in the same church.

Station KFUO will broadcast a DX (distance) program, on 850 kilocycles, during the night of Friday, Dec. 12, to Saturday, Dec. 13, 2:00—4:00 A. M., C. S. T.; 3:00—5:00, E. S. T.; 1:00—3:00, M. S. T.; and 12:00—2:00, P. S. T. A DX souvenir will be mailed to all who report reception of the program. The purpose of these DX programs is to serve especially those persons who cannot hear our regular broadcasts. With 5,000 watts power, these programs reach from coast to coast.

Mrs. Theresia Kilian Peter recently died at Winchester, Tex., in her ninety-first year. She was the daughter of the Rev. John Kilian, leader of the group of Wends who settled at Serbin, Tex., in 1854. Mrs. Peter was widely known in the Texas District for her saintly character.

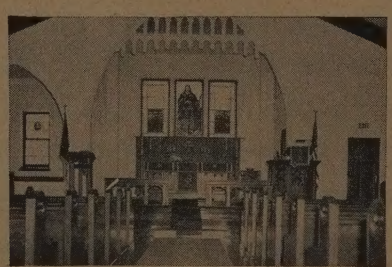


Mrs. Theresia Kilian Peter

An anonymous donor has given a memorial wreath of $100 for furnishing a room at Concordia College, Austin, in her memory.

The Department of Visual Education of the Southeastern District of Synod has produced a new 16mm color-and-sound film on vacation Bible schools. Titled "Happy Days," the film runs for fifteen minutes and presents scenes from a vacation Bible school, with emphasis upon methods in handwork and other procedure. The film was photographed and produced by the Rev. Karl H. Maier. Another recent production is a new set of Kodachrome slides on "The Stewardship of Life," compiled by the Rev. H. Gordon Coiner.

Pvt. Glen Meyer, one of the three United States soldiers taken captive by Jugoslavic forces near Trieste and later released, is a member of Zion Lutheran Church, Edgeley, N. Dak., the Rev. Edmund A. Zapf, pastor.



Mount Olive Lutheran Church, Duluth, Minn., before and after Remodeling

The Rev. Edmund Huebner, D. D., and his wife last August celebrated their sixtieth wedding anniversary at the same time that Dr. Huebner observed the sixtieth anniversary of his ordination to the holy ministry. Three sons of the couple are pastors in our Church in the State of Wisconsin: Walter at Mondovi, Martin at Neshkoro, and Gerhard at Portage.

Rev. and Mrs. Edmund Huebner

St. Martini Lutheran Church, Chicago, Ill., in a special service recently took note of the golden anniversary of Mr. George J. Blumenschein as Christian day school teacher in its midst. For forty-eight years he served in the congregation's classrooms without missing more than five teaching days and at present is still organist in the German services. An interesting item is that the jubilarian offered the same musical selections on the same organ in the same church when the congregation observed the fiftieth, the seventy-fifth, and the one-hundredth anniversary of our Synod.

Consider the credulity of unbelievers. A few weeks ago on a train the Spectator met a man of science who expressed grave doubts concerning the truths of "orthodox Christianity." In the next moment he went into ecstasy as he described the occult powers of a certain Jewish gentleman of his acquaintance who, said he, had direct contact with the spirits beyond the grave. He would go into a trance, and in that state, if he held a pencil in his hand, he would write messages from beyond the veil. "I even recognized the handwriting of a friend of mine who died some time ago," the scientist assured me. . . . How strange that a man who found great difficulty in believing that Paul's Letter to the Romans was reliable could believe that a letter written by a ghost via the pencil in the hand of an ancient Jew in a trance was true and trustworthy! Yet, with my own ears I heard this phenomenon revealed, and concluded that no matter how many degrees burden them, it is still true that "people are funny." —The Spectator in *The Lutheran Companion.* G. V. S.

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THE LUTHERAN Witness

November 18
1947

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Research Assistant: KARL KRETZMANN

Editorial

Trust in God

We start a new church year with the First Sunday in Advent. We joyfully herald this beginning in the great hymn: "Lift Up Your Heads, Ye Mighty Gates!" It is a new year of grace and a new year of opportunity to serve our God, a new year of joy on the green pastures and beside the still waters of His Word and Sacrament. Will we see the new year out? Will we remain true to our Savior? Will the thorns and thistles of the cares of this life choke out the good seed in our hearts? Will the love of this world cause us to forsake Him whom we pledged lifelong fidelity at our Baptism? Who knows? This we do know that He whose mercy is new to us every morning has wiped the slate of the past year clean of all sins for those who enter the new year in true repentance. We also know that He has promised to be with us even unto the end of the world. Whatever trials and crosses may lie ahead, He will never leave us nor forsake us; His strength will be made perfect in our weakness. Therefore we may begin the new year of the Church in the confident assurance of His abiding presence. In that confidence we pray the Introit for the First Sunday in Advent:

Unto Thee, O Lord, do I lift up my soul: O my God, I trust in Thee. Let me not be ashamed: let not mine enemies triumph over me. Yea, let none that wait on Thee be ashamed. Show me Thy ways, O Lord: teach me Thy paths.

W. G. P.

"Pray For Us"

That is what the Apostle Paul requested of his readers. Paul himself prayed and prayed earnestly. God also heard his prayer and answered it. He did not always give Paul everything he asked for, but he gave him that which was far better than had been requested. And yet, although Paul prayed and knew that God heard his prayer, still he asked other plain Christians to pray for him. We call the prayer which we offer for others or which others offer for us intercessory prayers. In our churches we hear the whole congregation praying for the newborn babe and its mother, praying for the catechumens, praying for those who plan to enter the holy estate of matrimony. We pray for the bereaved. Moreover, the very words of the Lord's Prayer indicate that we are to pray not only for ourselves, but also for others. However, we all have certain persons for whom we ought to intercede before the throne of God, parents for their children, children for their parents, brothers and sisters for each other, Christians for their pastors and teachers, and, of course, the pastors and teachers for the flock committed to their charge. Those who receive alms and benefactions pray especially for their benefactors. Those who are shut-ins should especially remember to pray for others. It is to be feared that the neglect of this duty has caused untold suffering and hardships. Now that we see the distress which has overtaken so many, we ought to be reminded again of this our duty to pray for others. God is so rich and so willing to give, His promise so sure: "Ask and it shall be given you." Let us make use of our privilege to approach the throne of our heavenly Father boldly and with confidence to ask for His blessing upon those who are dear and near to us. Let us pray also for our enemies. No one but a true Christian can pray a God-pleasing prayer, but the true Christian's prayers are certain to be heard. Either God will give us what we ask for, or He will give us something far, far better. "Finally, brethren, pray for us" (2 Thess. 3:1).

S.

Modernism Ravaging the Sunday Schools

A booklet of 110 pages entitled *Blight of Modernism in Methodist Sunday School Literature* has just been published by Mr. J. M. Stanfield of Cleveland, Tenn. Its purpose is to set forth the teachings which are being officially promoted in publications of the Methodist Church designed for use in Sunday schools. The lack of fair dealing which characterizes the modernistic trend is evident in the refusal of the editors of the *Church School, Adult Student,* and *Wesley Quarterly* to permit any direct quotations from this literature. As a result, Mr. Stanfield is able to quote only in paraphrase. He was not permitted to contribute his views in opposition to Modernism in the *Christian Advocate,* while contributors of the infidel variety have free range of the publication. There is a strong admission of a great cleavage between the teachings set forth in this Sunday school literature and the traditional faith of the founders of Methodism when the editor of the Sunday school literature, in a letter addressed to Mr. Stanfield, makes the statement: "Because we are devoted followers of Jesus and loyal members of the Methodist Church, it is possible for us to hold radically different views about certain theological positions."

No one will be deceived by this "devoted followers" and "loyal members" when reading the evidence submitted in this pamphlet for the destructive nature of the teachings upon which the youth of Methodism is being brought up. The specialists who write this literature no longer believe that God gave the Ten Commandments to Moses, deny that Moses wrote the five books which go under his name, assert mythical, fabulous ingredients in the Old Testament, declare the Bible to be the product of ignorant men, deny prophecy, deny the possession of people by the devil and evil spirits as recorded in the Gospels, and indulge in total denial of miracles, of the virgin birth of Jesus Christ, of His deity,

treating Christ as a mere man, his atoning sacrifice merely the death of a great and good sufferer.

It has always been our conviction that the main effort of Satan in our day is centered upon a dissemination of religious falsehood through the agencies that touch directly the faith of the Church's children and adolescent youth. The poison of Modernism has infected the Sunday school literature of the Methodist, Baptist, Presbyterian, and Congregationalist churches for several decades, and the wonder is that there is so much Christianity left in these denominations. When publications issued by the church authority are designed to shatter the faith of little ones as they first become acquainted with the Bible, obscure and besmirch the picture of Jesus Christ in the very institutions which should hold Him forth as the divine Lord and Savior of men, we have what might aptly be called a very masterpiece of Satan. G.

Union or Unity — Which?

The *Christian Century* is using much printer's ink to encourage the merging of all Protestant churches into *one* large Protestant Church in this country. In a recent issue it reports that the idea to call a general conference for this purpose originated in the Congregational General Council held in Grinnell, Iowa, in May, 1946. As a result the Federal Council of Churches issued an invitation to its twenty-five constituent denominations. Replies were received from fourteen of these, six accepting the invitation. Three declined the invitation: the Church of the Brethren, the Presbyterian Church, U. S. (South); and the United Lutheran Church. The purpose of this movement toward one Protestant church is given by the *Christian Century* in the following words:

> In this proposed conference on "closer unity" now in prospect, the debatable questions of theology and ecclesiology are reduced to a minimum in which the differences are hardly distinguishable. The real issue here is not in faith and order, but in the will to unity. But if the will is not present in the participants, their sectarian intransigence cannot be obscured in the dust of prolonged debates on doctrinal questions of faith and order.

According to these words, the attempt is not to arrive at doctrinal unity, but merely at church union. While the promoters are speaking of unity, they have not in mind that unity for which Christ prayed in His sacerdotal prayer or of which Paul speaks in his Letter to the Ephesians. It is a mere movement toward outward union in which the doctrinal differences are avowedly ignored. That, however, does not build up the Church, but tears it down; it helps to strengthen Modernism, which denies all the fundamentals of Christianity, but does not make for a confession of the truth. The churches in our country are now in a very sorry plight; if the contemplated movement would prove to be successful, that would make it worse. We are glad that we were not invited to take part in this movement, for we prefer to honor and obey our Savior, who says: "If ye continue in My word, then are ye My disciples indeed, and ye shall know the truth, and the truth shall make you free." We should not listen to the alluring voices which seek to deprive us of our heritage of divine truth.

Yes, indeed, we too much deplore the divided condition of the Protestant churches, but we are interested only in a union of churches (not necessarily, or even preferably, organizational) that has as its presupposition a unity based on the Word of God itself. J. H. C. F.

That Precious Gift — Good Music

In a clear and forcible article the *Christian Century* calls attention to the "blasphemies" of much church music. The writer, Richard T. Gore, as far as we know, is no Lutheran, but he pointedly tells the readers: "We need these sturdy Lutheran hymns, the noble melodies of the sixteenth century." He expresses regret that the publishers of this music and those who are in charge of the music in church frequently show little understanding of the demands of reverence and worship in church. He confesses that most of those who sit in the pews also have little understanding of what constitutes becoming and fitting music in the house of God. True, we are glad to acknowledge that in the churches of the Lutheran faith there is not the same deterioration of church music. Lately we attended a Lutheran church of the United Lutherans and were delighted that nearly all the hymns were the old hymns of our Church which have been in use for centuries. Moreover, the sermon and the hymns showed a definite improvement over what we heard in that church over fifty years ago. However, also here warning and encouragement are in place. In this sphere of activity also let Lutherans hold fast that which they have. Our treasury of hymns and churchly melodies is a precious treasure.

In this connection, because we are approaching that joyous festival of the Nativity of our Lord, our schools and Sunday schools should certainly not overlook that magnificent Lutheran hymn, "From heaven above to earth I come, To bring good news to every home." It is far, far superior to "Silent Night, Holy Night." It ought to be heard in every Christmas festival of church, school, or Sunday school. S.

Our Testimony Is Effective

Today we see the marvelous fruits of the testimony of the Lord Jesus. At the time when Jesus spoke, the men in authority ridiculed Him, the Jewish leaders said that no one but the common rabble believed in Him. Pilate ridiculed the truth which Jesus spoke. But today we see that no other words have ever accomplished as much as the words of Jesus. When Paul spoke in Athens, the leaders of Grecian wisdom called him a babbler. But no other Greek words have accomplished one fourth of what Paul accomplished through his words. Luther's words were condemned by leaders of Church and State and school. But during the last 500 years no one's words have been more effective for the good of mankind than Luther's words. Luther even lived to see his writings influence not only his own nation, but even foreign countries, ay, even his enemies. And if we will look about us here in America, we may note how efficacious and influential has become the testimony of the bold witnesses of the truth. Of course, there have been many adversaries, but, after all, God has opened doors to us which no man can shut. And now that our testimony rings out in the very language of our nation, God permits us to see this testimony more influential than ever before. All this should strengthen our faith in the power of God's Word. Let us pray that God may give us courage to testify boldly. True, we shall not win everybody. No faithful teacher of God's truth has won everybody, and there will be many who will turn their ears from the truth and be turned unto fables. But even so, God's Word shall not return void. The leaven, be it ever so small, will leaven the whole lump; the mustard seed, though it seem ever so insignificant, will, when it is grown, be the greatest among herbs and become a tree. (Matt. 13:32.)

Each of us should demonstrate that God has not given to us the spirit of fear, but of power and of love and of a sound mind. S.

England Has Another Apostate Bishop

The current controversy between the head of the Anglican Church, Dr. Geoffrey Fisher, Archbishop of Canterbury, and Dr. E. W. Barnes, Bishop of Birmingham, has stirred up discussion also on this side of the water. Involved in the argument is the Bishop's recent book *The Rise of Christianity.* In this book Dr. Barnes declares that "belief in miracles has gone from the scientific world." He analyzes the miracles of the New Testament and finds them contrary to reason. He directs his argument particularly against the Virgin Birth and the Resurrection.

We have not seen the Bishop's recent book, here referred to, but we have his *Scientific Theory and Religion,* which contains a fine analysis of modern scientific theories, especially in the field of physics and chemistry, but contains nothing that an unbeliever like Einstein could not have written. The narrative of the fall of man in Eden is "obviously folk-lore." The story of the Flood is simply a legend, as is that of Noah's ark. He denies the real presence of Christ in the Holy Sacrament, saying that "every experimental test fails to reveal it."

Of course, no disciplinary action is being taken against the Bishop of Birmingham. The Archbishop of Canterbury said: "If his views were mine, I should not feel that I could still hold Episcopal office in the Church. . . . I am shocked." With this slap on the wrist the infidel bishop is permitted to continue to wear his canonicals and to administer the Sacraments. It requires a strong Church to survive such neglect of duty on the part of its spiritual leaders. G.

Quack Psychiatrists

The *Saturday Evening Post* of October 18 warns against this comparatively new menace. These quacks and deceivers use fair speech and fine words to ensnare the unwary and simple-minded. At the same time the writer in the *Post* points out that there is a great need for well-trained, able, and conscientious practitioners in this sphere. One cause for much soul misery which needs attention is the lack of good spiritual nourishment, without which the soul pines away. Many of these patients of quacks have not learned what Moses taught more than 3,000 years ago and which has been so frequently repeated that even now the daily papers remind people again and again of the saying, namely, that "man does not live by bread alone." It took the church father Augustine a long time to discover the truth which he later on enunciated in those oft-quoted words: "Lord, Thou hast made us for Thyself, and our soul is disquieted until it rests in Thee." Augustine had consulted any number of false teachers and quacks and was about to finish by becoming a skeptic, but God graciously taught him the truth of the Gospel and thus saved him. There is no excuse to appeal to quackery in this deceitful world. Through His Word, Jesus is calling to all those who are seeking rest and peace, security and courage: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." We need the mirror of God's Law in order that we may see the true image of our sinful selves, and we need the precious words of the Gospel of Christ that we may find peace in the heavenly Father's forgiveness and security in His promise never to leave us nor to forsake us. S.

Contentions Between Husband and Wife

There is no need to use many words to tell of the increase in divorces. There is no need to tell that many more homes are made gloomy by the contentions between husbands and wives. These contentions frequently end in horrible tragedies. One of the columnists asks the old question which has been asked through the ages: "How does it happen that two people who should be united by love and devotion fall to quarreling, and by and by drift into real enmity and hatred?" The last columnist who asked this question declared that no one could answer it; but that is not true. There is an answer to this question. Luther had it and told it. He declared this very enmity, bitterness, hatred, and ill will between two people who have every reason to love one another and help one another is a proof of the existence of the devil. It is Satan who disunites husband and wife; it is the devil who sows his seed of enmity and bitterness and ill will into the hearts of those who have every reason to be devoted to each other. And Luther also knew the remedy, he knew that which would drive the devil away. In fact, everyone who reads the Bible should know the answer. Jesus, the Captain of our salvation, who fought the devil and vanquished him, used the proper remedy when He said: "It is written." It made no difference what trickery Satan used, Jesus used that one and the same weapon: "It is written." Remember, Jesus came into the world to destroy the works of the devil (1 John 3:8). There is no greater enemy of the happy home, no greater enemy of husband and wife than Satan, and there is just one weapon which destroys his influence and neutralizes his poison, that is God's Word. That is what caused that Christian poet to give us that beautiful hymn "Oh, blest the house, whate'er befall, Where Jesus Christ is all in all!" S.

"As We Forgive"

The Lord has taught us to pray: "Forgive us our trespasses, as we forgive those who trespass against us." The Lord Himself gives us a commentary on this petition in His Sermon on the Mount, saying: "If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses," Matt. 6:14-15. In the Parable of the Unmerciful Servant we read: "Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt because thou desiredst me; shouldest not thou also have compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth and delivered him to the tormentors till he should pay all that was due unto him," Matt. 18:32-34. The Lord Himself makes the application of this parable by saying: "So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses," v. 35. In his Epistle to the Colossians, Paul admonishes us, saying: "Forbear one another, and forgive one another if any man have a quarrel against any; even as Christ forgave you, so also do ye," Col. 3:13.

How easily we are offended, but how hard it is for us to forgive and forget! But if we do not forgive even the most serious offender, we cannot pray the Fifth Petition of the Lord's Prayer and expect that God will forgive us our greater offenses, our many, many sins committed against Him. In fact, God according to His own Word will not forgive us our trespasses if we will not forgive those who trespass against us. J. H. C. F.

Thanksgiving Day, 1947

By ADALBERT R. KRETZMANN, Chicago

✠ Thanksgiving is a word of warmth and strength and beauty. In it we lift up praying, grateful hands and find ourselves suddenly upon the warm heart of our heavenly Father. In it we are transposed from the still quiet of an upper room of private prayer to the glorious rush and winged praise of an entire nation facing away from selfishness and littleness toward the greatness and the beauty which is only in God.

✠ In it we have the feeling of another's need as well as the gratitude for the answer to our own. In it the cold barrenness of city streets gives way to visions of the slumbering countryside, resting from the labors of another bounteous harvest and warm with the faith and trust which is the natural climate for those who are close to the love of God. In it the blessing and the richness of our own land stand out in sharpest contrast to the burned earth, the dread famine, and the cold starvation of the beaten nations of the world.

✠ In it there is, therefore, the call to love and pity for the little ones whose coldness, fear, and hunger are but the bearing of their elders' sins — for aged, fearful, lonely hearts who have lost all beneath the scourge of flame and fury of the bomber's art — for all God's people everywhere with whom the burden of their grief and brokenness is matched by their heartbreak and their hopelessness.

✠ This is the day which calls for a rebirth of the grace and love which is in Jesus Christ, so that not one of the least of these His brethren may be lost or hungry or thirsty or sick or naked or in prison. This is the day which calls to the power which gained the victory over oppression and bondage to use that giant's strength for a surer deliverance from fear and evil and for leading men into a deepened understanding of the power and the love of the Prince of Peace.

✠ We are a people of enormous privilege and blessing. We ought to be a people sensitive and merciful to all those of lesser privilege and fewer blessings. We are a nation of enormous strength and power. We ought to use that strength and power with the tenderness of a mother handling her only child. We are a nation whose fields and factories and foundries produced the shining armor of the freedom-loving nations of the world. We ought not permit the faintest tarnish to come upon the brightness of that armor now by letting men grasp selfishly at land and goods and peoples lives that have been bought with the bright blood of youth from out our nation's homes.

✠ Perhaps we need a day like this to make us see with larger eyes the misery and pain, centuries old, which lies across the largest part of God's good earth. Perhaps we ought to answer deep down in our hearts the questions which the poor and broken people starving in their hovels around the world are asking on this day: What is America like, and what will she do for the world in this critical time? What is America like? You turn to look at the skyscrapers of her great cities, at the wide expanse of her fields, at the purple majesty of her mountains. You watch her commerce flow in endless lines. Keen eyes watch all this wealth. They write long letters, fill great columns with their impression.

✠ They all say that America is rich, that the land is good, green land, that the rivers flow full to the brim with white water, and that the mountains rise tall to the skies. They will say that her people are strong and happy and openhanded, that the great plains stretch across her bosom and bear well, that her cities are beautiful beyond description, and that the air is sharp and clear. They will write that people here are free and that their heads are held high and that they love nothing so much as their firesides and their churches and their schools.

✠ They shall say that America is blessed among the nations of the world, that even her poverty is wealth by any other standard but her own, that her people have more of the good things of life than any other people in the world, that life here is good and warm and quick. They will write, with an honesty that will hurt them, that there is hope in a world in which an America can exist.

✠ They shall say that the towers of our churches reach to the sky, that the bells ring over our cities and villages, and that the pealing tones of the organ bring warm tears of remembrance to our eyes. They shall say that here, because we have freedom to worship, the communion of saints is real.

✠ Today I am afraid that too many of us do not know this — that too many of us do not always see and measure the blessings of our land — that the goodness of God lies all about us and His blessings are showered down upon us and still we do not see.

✠ Because we must begin to see, it is good to celebrate Thanksgiving Day. It is good to remember that in other nations much less blessed there is no "groaning board" for the day of thanksgiving, but people groaning in the depths of their misery and wondering whether we shall meet their need and desperation with the privilege of our thanksgiving and generosity.

✠ *Soli Deo Gloria* ✠

Welcoming Relief Prisoners of War into the Oberstenfeld Home (See page 378)

"Favor with All the People"

By RICHARD R. CAEMMERER, St. Louis

Our Church is unusually busy reminding itself about its task and refreshing itself for the task. That is helping people to become and to remain Christians.

Sometimes this reminding and refreshing hits obstacles in the minds of the Church's members. They say: "But that is a hard job! People don't want to hear about Jesus! And we don't feel able to break down their antagonism!"

Let's think this thing through for a moment, of facing a hostile world with the message of the Gospel. Let's take a leaf out of the book of the Church of the first Pentecost. They were very successful in bringing the Gospel to the people of their own city and time. Here's the curious thing about them: They had "favor with all the people." It wasn't so hard after all!

Conflict with the World

Of course, we need not try to oversimplify this matter. This side of Judgment Day the Church of Christ is the Church under the cross. Our Lord said that He would train His disciples for blessedness and courage through trials and persecutions (Mark 10:30). Particularly the days before the end will bring these trials in mounting measure, and it will not be easy for the people of God to stand up against the forces of darkness.

Furthermore, we need to face the fact that the people without Christ are quite opposite from the people in Christ. They are without hope and without God. That means that their judgments and their desires are guided by forces which the Christian man has learned to conquer. The things of the world are the lust of the flesh, the lust of the eyes, and the pride of life (1 John 2:16). Hence many judgments and ideas and interests of the Christian will seem confusing and queer to the man of the world. Our Lord says this is simply to be expected (John 15:18-20; 1 John 3:13). The unhappy man, the troubled man, does not immediately become happy when he sees a happy and untroubled man. Perhaps he will hate the very sight of him. He will try to spoil his confidence and pull him down to his own discomfort.

Our time has produced a world which is at the peak of godlessness. At the same time, however, people are thoughtful about their misery and aware of their discontent. This means that the Christian and his world are brought into sharp contrast. If there will ever be hostilities between true Christians and the world, we can expect them now.

Finding Favor

How, then, can we speak of Christians "finding favor" with the world? Is it not sounder to get Christians to brace themselves for the hostility and godlessness of the world, to teach them to stand fast against the attack, to sound the alarm that brings them together, like the covered wagons in the pioneer trains, to set up a bulwark against the attack of the world?

That thinking is not wrong. We do not succeed in gaining our world by denying that it is worldly. We do not conquer the forces of the enemy by trying to believe that they are not his.

But it is important for Christians to remember that they are not going to bring the Word of God into the hearts of people who don't listen. They will have no hearing in people who hurt and mistrust them. At the first Pentecost some in Jerusalem said, "These men are full of new wine." It is significant that before the day was over, many said, "Men and brethren, what shall we do?" And as the days went on, the Church gained "favor with all the people."

Modern advertising knows a little about this, too. It tries to gain good will for a trade-mark or a product; without that good will it expects no sales. This fact has caused Christian people sometimes to imagine that the trick lies in advertising. Christians have tried to meet the world with products of the human mind — human oratory, human music, human prestige. This may indeed produce favor — as long as the Church talks human things. It still does not make the real job of the Church easier.

A Working Program

The story of the first Church gives a program which worked in gaining the good will of the people. It seems to us that all elements of that program remain as essential today as ever; the program as a whole, then, becomes as useful as ever.

The first step in the program does not concern other people at all. The Christians begin with themselves. They continue in the Apostles' doctrine and fellowship. They celebrate the Sacrament together. They worship together. That means that they strengthen in themselves and in each other the hold on God and the knowledge of God which is basic for the task of winning the next man.

The second step in the program still concerns only the Christians. They love one another. They undertake responsibility for each other's welfare. They lay aside the grudges and the competition that disfigure worldly living; they accept each other's burdens and help each other's happiness. They put to work the resources for love and kindliness which their own life in Christ bestows.

The third step in the program still concerns only the Christians. They are glad and have a singing heart. They are glad. Their religion is not a sour device for foisting one's own unhappiness upon another person. Their religion is the source of happiness and the practice of happiness. They overcome the tensions and confusions of worldly living, the distractions and preoccupations of material life. They learn to be all for God, living all through God, through Jesus Christ. And the next step — well, that is already the result. They have favor with the people. True, Christians do not live only for themselves. They are not confined merely to their own communion. They propose to do good to all men. But the point is that they do *good*. They are achieving downright supernatural results with supernatural means.

And when a person has seen that at work, then he wants some of it, too. The godless man does not know what it is. Nor does he have what it takes. But he can tell, even if dimly, that it is worth while. And then the Christian man may be in a position to tell him about the Lord Jesus, and tell him while he is listening. *That is finding favor with people.*

Indian Boys and Girls at Bowler, Wis.
Vacation Bible school instructed by the Rev. Wm. J. Chellew. It was May 29, and snow had fallen

Convention of the Slovak Evangelical Lutheran Church

(Condensed from the *Lutheran Beacon*)

The thirty-second regular convention of the Slovak Evangelical Lutheran Church, a constituent body of the Lutheran Synodical Conference of North America, was held Oct. 1—7 at Saint Stephen's Lutheran Church, Dickson City, Pa. (the Rev. Paul Rafaj, pastor).

The Rev. Andrew Daniel, D. D., of Detroit, Mich., synodical president, sounded the convention keynote in his presidential address when he stated that the work of the Christian Church outranks in importance even the momentous decisions and events shaking the world today.

Members of St. Stephen's Congregation joined with the pastors and lay delegates in a bilingual service, the Rev. L. A. Jarosi, Cleveland, Ohio, addressing the assembled audience in Slovak and the Rev. Jaroslav G. Majoros, Sharon, Pa., in English. Pastors John Kucharik, New Kensington, Pa., and Dusan Marcis officiated at the altar. During the seven days of the convention, at which 60 pastors and delegates were present, eleven sermons and addresses were delivered.

The Holy Eucharist was celebrated with Pastor Jos. Kucharik, Garfield, N. J., as the celebrant. The host pastor, the Rev. Paul Rafaj, pronounced personal absolution at the altar. This worthy custom dates back to the ancient Lutheran Church before the days of Pietism and Rationalism and was preserved by the Slovak and Norwegian Lutherans to this day. (A reference to this holy custom may be found in the new *Lutheran Hymnal*, No. 331, stanza 6.)

Three essays were read. The first was presented by the Rev. Jaroslav J. Pelikan, Sr., Chicago, Ill., on the theme "The Atomic Energy in the Light of God's Word." The second essay, in Slovak, was read by Rev. John Kovac, Akron, Ohio, on the theme "The Danger of Communism Which Confronts the Christian Church." The third essay was read in English by Rev. John Daniel, M. A., Bethlehem, Pa., on "The Church and Labor-Management Relations." All essays will be printed together with the convention proceedings and reports.

The following were elected to lead the S. E. L. C. for the next two years: Rev. Andrew Daniel, D. D., Detroit, Mich., president; Rev. Stephen Tuhy, Sr., Wilkes-Barre, Pa., first vice-president; Rev. George Majoros, St. Louis, Mo., second vice-president; Rev. Paul Rafaj, Dickson City, Pa., secretary (for the 26th consecutive year); Rev. Stephen M. Tuhy, Slavia, Fla., assistant secretary; Rev. Michael Estok, Hazleton, Pa., financial secretary; Mr. John Chovan, Garfield, N. J., treasurer.

The Mission Board consists of the following: Rev. Joseph Kucharik, Sr., Garfield, N. J., chairman; Rev. Bohuslav D. Tuhy, Newark, N. J., executive secretary; Mr. Andrew Duda, Jr., Slavia, Fla., treasurer; and Rev. Michael Estok, Hazleton, Pa., member. The synodical president and the two vice-presidents are members *ex officio*.

Prof. George Dolak, M. A., Concordia Seminary, St. Louis, was elected editor of the *Svedok*, the official Slovak organ of the S. E. L. C., and the Rev. Stephen G. Mazak, B. D., Cudahy, Wis., editor in chief of *The Lutheran Beacon*. The new editor of the *Annual* (*Kalendar*) is the Rev. George Marcek, Yonkers, N. Y. Pastor Stephen Tuhy, Sr., Wilkes-Barre, Pa., who held this post for 35 years, declined reelection. The thanks of the entire church were extended to him for his excellent and self-sacrificing work in this important task.

The Board of Directors of the Slovak Ev. Lutheran Church are: Rev. John S. Bradac, D. D., Whiting, Ind., and Mr. Stephen Toth, Jr., Esq., Garfield, N. J. Other members of this Board are the synodical president, secretary, and treasurer.

In order to have a clearer understanding of, and closer co-operation with, other Lutheran church bodies of America, particularly with the Zion Slovak Ev. Lutheran Synod, it was resolved that an active committee be authorized to re-

Pastors and Delegates Who Attended the 32d Regular Convention of the Slovak Evangelical Lutheran Church at St. Stephen's Slovak Evangelical Lutheran Church, Dickson City, Pa., October 1—7, 1947

Front row (from left to right): Rev. John Kovac, Rev. Daniel Estok, Rev. Theodore Daniel, Rev. Jaroslav Majoros, Rev. Milan Ontko, Rev. Thomas Daniel, Rev. Michael Brondos, Rev. Walter Vrudny, Rev. John Kucera, Rev. Paul Stanko, Rev. Joseph D. Kucharik, Rev. Emil Lavcek.

Second row: Rev. Andrew Bomba, Rev. Andrew Hvizdak, Rev. Jaroslav Pelikan, Sr., Rev. Michael Estok, Mr. John Chovan (treasurer), Rev. George Majoros (second vice-president), Dr. Andrew Daniel (president), Rev. Joseph Kucharik, Rev. Paul Rafaj (secretary), Rev. Stephen Tuhy, Sr. (first vice-president), Rev. Stephen M. Tuhy, Rev. Joseph Valo, Rev. L. A. Jarosi, Dr. John S. Bradac, Rev. John M. Marcis, Rev. Carl Goette (guest).

Third row: Rev. John Daniel (Streator), Rev. John Kucharik, Mr. Paul Turis (del.), Mr. Cornelius Estok (del.), Mr. Joseph Church (del.), Mr. John Nemec (del.), Mr. Andrew Duda, Jr. (del.), Mr. Paul Kratky (del.), Mr. Andrew Vojtko, Sr. (del.), Rev. John Vajda, Rev. Jaroslav Vajda, Rev. John Valentik, Mr. Joseph Hirko (del.), Rev. John Horarik, Rev. John Daniel (Bethlehem), Rev. Joseph Fabry, Mr. Andrew Rafaj (del.), Rev. Martin Cizmar.

Top row: Mr. John Estocko, Sr. (del.), Mr. Emil Malina (del.), Rev. J. Milan Kolarik, Rev. Francis Machina, Rev. George Marcek, Rev. Bohuslav D. Tuhy, Rev. John Mihok, Rev. John Bajus, Mr. John Bender (del.), Mr. George Havir (del)., Rev. M. Dusan Marcis, Rev. Martin Slovak, Mr. George Kaschak (del.), Rev. John Liptak, Rev. John Kovac.

open discussions with the Zion Slovak Ev. Lutheran Synod.

A gift of $250 was given to the American Bible Society for the printing and the distribution of the Holy Bible. It was resolved to encourage all congregations of the S. E. L. C. to take a deeper interest in the distribution of the Scriptures through the American Bible Society.

The resolution of the Synodical Conference concerning the integration of Negro congregations in Synodical Districts was adopted.

Since statements of an erroneous nature have appeared in the public press concerning the Lutheran Church, it was resolved to establish a Public Relations Board, which shall correct such statements and present to the public the true Lutheran viewpoint of the doctrines and practices of the Lutheran Church.

Because the office of the president of the S. E. L. C. has many complex duties and necessitates much work outside of the congregation which the president serves, it was resolved to appoint a committee to study the advisability of the election by synod of a full-time president.

The Slovak Evangelical Lutheran Church will celebrate the 50th anniversary of its existence in 1952. A committee is to be appointed to edit and publish its history for this occasion.

The synodical budget for mission work was raised from $7,500 to $12,500 annually. The report of the financial secretary, Rev. Michael Estok, showed that for the past two years the Slovak Evangelical Lutheran Church had contributed over $84,500 for synodical purposes, missions, and benevolences. This amount does not include a gift of $14,000 of A. Duda & Sons, Slavia, Fla., for the Lutheran Haven, given in 1946. With this gift the total would be over $98,500.

It was reported that the Children's Home and Old Folks' Home known as the Lutheran Haven, in Slavia, Fla., is now under construction. A contract was let by the Building Committee for $113,280 for two units. It is estimated that the buildings may be equipped and furnished for $12,000. Total cost to be about $125,000.

It was announced that the Rev. John S. Bradac, Whiting, Ind., was honored with an honorary degree of Doctor of Divinity by the faculty of Concordia Seminary, St. Louis; the Rev. Andrew Daniel, Detroit, Mich., was honored with the Doctor of Divinity degree by the faculty of Concordia Seminary, Springfield, Ill.; the Rev. Prof. Jaroslav J. Pelikan, Jr., Chicago and Valparaiso University, received the Doctor of Philosophy degree from the Chicago University Divinity School; the Rev. John Daniel, Bethlehem, Pa., received the Master of Arts degree from Lehigh University; and the Rev. J. Milan Kolarik received the Master of Education degree from Pitt. The recipients of honorary and earned degrees were congratulated by the synodical convention.

The Lord has richly blessed the work of all officers, committees, and congregations of the Slovak Evangelical Lutheran Church. All officers and members of committees were commended by a special resolution of the convention.

Prof. George Dolak, M. A., reported on the *Svedok*. Professor Dolak has been teaching Slovak since January, 1946, at Concordia Seminary, St. Louis, Mo. Previously he instructed students in the Slovak language at Concordia College, Fort Wayne, Ind. His salary is paid by the S. E. L. C. He reported that one of his classes was translating the Augsburg Confession and a portion of Luther's Large Catechism into the Slovak language. Professor Dolak also teaches a course entitled "Slovak in the Parish Ministry," as well as Slovak liturgy.

In his report Rev. Jaroslav J. Pelikan, Sr., Chicago, stated that at present he has charge, direction, and execution of the Lutheran Radio Hour "Bringing Christ to the Nations" in Slovak, which is scheduled to go on the air within several weeks.

The convention resolved to make the Annuity Fund compulsory for every pastor and teacher and stipulated that no support of any kind will be given to those not enrolled in the Annuity Fund, and made the duty of supporting such pastors and teachers the responsibility of the congregations they are serving. The Annuity Fund is to become operative in January, 1949.

The proceedings and reports of the convention are to be published in both English and Slovak in one booklet.

The Minister Comes upon a "Tired" Traveler
From the film "Messenger of Peace"

"Messenger of Peace"

It may be difficult to imagine an entertaining movie in which a Christian pastor is the "hero" or to expect tense drama in a film without pistol shots or a home wrecker. Both of these effects are magnificently achieved, however, in the new full-length sound picture entitled "Messenger of Peace."

Produced in Hollywood under the sponsorship and direction of the Lutheran Laymen's League, "Messenger of Peace" brings to the screen the heart-warming adventures of Pastor Armin Ritter . . . in the hills where "God" was only a name. You'll live a lifetime in the hour and a half it takes to see "Messenger of Peace."

And all along the way you'll find something tugging at your heartstrings . . . tickling your sense of humor . . . lifting up your spirits.

You'll like handsome young Pastor Ritter when he rides into churchless, godless Norwald. And you'll love him as an old man looking back on bright and shining years . . . when the time comes for him to surrender his flock to younger hands.

The in-between years were never dull for Pastor Ritter, nor will they be for you. Not with drunken Peter Kerl to worry about . . . with arrogant Jacob Torgel so badly needing a lesson in Christian humility . . . with the pastor's own happy romance and the forbidden marriage of a backwoods boy to Jacob Torgel's daughter.

There are tense moments when the

First Christmas Eve Service in the New Church
From the film "Messenger of Peace"

Latest World Relief News

200,000 one-pound cans of powdered whole milk, 28 per cent butter fat, have been ordered for shipment overseas by the Emergency Planning Council. This is equivalent to 1,600,000 pints of milk.

From October to March our food packages will contain 1,200,000 pounds of flour.

The November food package, sent out by E. P. C., contains: flour, milk, peanut butter, rice, raisins, Swiftning, and oil sardines. Share your Thanksgiving with the world's needy people by joining Synod's "Units for Europe" plan, and contribute as many $7.50 units as possible. A part of every $7.50 given will send one of these food packages to Europe this month.

People are responding heroically to our appeal for used clothing and shoes. One congregation alone sent in 1,500 pounds. We mail on the average of 15 to 20 thousand 11-pound clothing packages monthly. If you should have any to spare, ship it to: Emergency Planning Council, 1417 N. Market St., Saint Louis 6, Mo.

Drs. J. W. Behnken and L. Meyer write from Germany: "We went to Cologne. . . . The lack of food is evident everywhere; especially the children over six look so undernourished. . . . This will probably be the worst winter since the end of the war. . . . It is impossible for the German citizenry to live on the rationed calories. Everyone must forage for additional food in order to live. This brings about nation-wide black market. Cigarettes are $100 a carton."

Pastor and Teachers, write E. P. C. for the folder entitled "100,000 Bundles for Christmas." This folder is especially prepared for the children of grade school, Sunday school, and part-time school age. It shows every youngster what children can do to help in world relief. To get the children of your congregation started in time for this Christmas effort, order any amount you desire.

little congregation votes on the right of a penitent sinner to partake of Communion . . . when Torgel goes into the woods and fails to return . . . when a soldier on crutches knocks at the pastor's door.

You may recognize in the cast actors you have seen in prominent films. John Beal plays Pastor Ritter, Peggy Stewart has the role of Evangeline Lockley, who becomes the busy pastor's helpmeet. Paul Guilfoyle portrays a penitent drunkard, and many will recall Mrs. Adeline De Walt Reynolds, the 83-year-old grandma of "Going My Way," who is seen here as the venerable Grandma Frommel.

"Messenger of Peace" is an original story written by the Rev. Henry Rische of Dunsmuir, Calif., a young pastor of our Synod, and was translated into screen play by a professional writer of Paramount Studios in Hollywood. Production of the picture was under the supervision of T. G. Eggers, the executive secretary of the Lutheran Laymen's League, with the Rev. Lawrence Acker of Omaha as the clergy adviser.

"Messenger of Peace" was produced by the L. L. L. as a contribution to the Centennial of our Synod. It is dedicated to the heroic men of God who serve on every Christian front. T. G. E.

Oberstenfeld Rehabilitation Home Supported by Relief

Throughout entire Central Europe wherever advantageous and sufficient quarters may be obtained, homes have been established by the German *Hilfswerk* where invalids and homeless prisoners may be sheltered. One of the oldest homes of this kind is the Protestant home at Oberstenfeld, situated in Wuerttemberg.

Usually prisoners come into these homes immediately upon their release from various camps, forced labor shops, and factories where in the past years they have been held. Many are in very ill health and need excellent and skilled medical attention.

It is remarkable to observe how the inhabitants of these homes rebuild, remake, and reconstruct thousands of broken articles into fine and useful products. Within most of these homes there are workshops, gymnasiums, reading rooms, as well as hospitals. In the workshops every invalid, even those deprived of an arm or a leg or having some other physical deformity, is given an opportunity to learn a new trade or to be employed at some occupation with which he is familiar.

Originally the Oberstenfeld home had been established for elderly ladies of the Wuerttemberg nobility. Since August, 1945, however, it has been under the supervision of the *Hilfswerk.*

Several months ago one of the inmates sent the Emergency Planning Council two little jewelry boxes, skillfully carved, in gratitude for the many articles and provisions that our Church has sent to this home. These boxes were displayed this summer in the Relief Booth at the Centennial Convention in Chicago. Hundreds of people inquired as to who had made the boxes and how others might be purchased.

Physically Handicapped, This Patient, at the Oberstenfeld Home, Skillfully Decorates Repaired Articles

The Oberstenfeld home is quite well equipped and has an able staff of 29. From 100 to 150 released prisoners can be housed there at one time. Since the founding of this home until August, 1947, 1,500 released prisoners of war have passed through Oberstenfeld.

Although no denominational restrictions are observed, the home caters primarily to prisoners of Protestant faiths. Regular religious instructions are held by local chaplains and neighboring pastors. Worship services are conducted at all times, and although they are not compulsory, they are attended very well.

Recently 10,000 blankets, purchased from an Army surplus store, were sent to Europe by our Church. Quite a number of these blankets have been designated for the Oberstenfeld home, and many released prisoners of war will unquestionably thank God for this expression of Christian love as evidenced by our people. E. W. G.

Dr. Niemoeller Examining Food Packages Distributed by Chaplain Alvin A. Katt at Thanksgiving (1946) to German Families

What Goes On in China

Amid all the trials and difficulties of the times, the work of our mission in China seems to be going forward at a steady pace. As evidence of this there is the vacation Bible school in operation at Ichang, along the Yangtze River in China. Ichang marked the farthest westward advance of the Japanese in the late World War. At Ichang the character of the

Workers at Shanghai
L. to r.: Mrs. and Col. E. Kaeppel. Rev. R. J. Mueller

country changes very abruptly from the flat plains that extend from Shanghai westward almost a thousand miles to the rugged mountain territory toward the Himalayas. Ichang was subjected to severe bombing and suffered all the ravages of the war otherwise. This also very seriously interrupted our church work, but by the grace of God rehabilitation has gone forward nicely at Ichang. The congregation gradually got on its feet again, and although we were unable to place an experienced missionary there, we were fortunate in having the services of Miss Gertrude Simon, who was of invaluable assistance to the Chinese pastor and evangelists. (Our Pastor Wei died at Ichang at Christmas time, 1946.)

The congregation bought a well-located piece of land, the money being advanced by our Mission on a loan basis. Two buildings are on the plot at the present time, and we hope to erect a chapel and school. Miss Simon was able to get a rather sizable vacation Bible school under way. It is hoped that one of the new missionaries of the group that came to China last fall and who was engaged in intensified language study for the last year can soon be placed at Ichang, so that the important work there can again be prosecuted with full vigor.

And now we are able to bring to you a picture of the graduation of another class of nurses from the hospital conducted by our Church at Enshih, at the southern tip of Hupeh Province. Missionaries Hoeltje and Wenger, with their respective spouses, appear on this picture, and right in the center of the back row is Miss Martha Boss, with our excellent Dr. Chen and his wife on either side of her. Our hospital at Enshih has made a very splendid record and has proved a fine missionary adjunct, but the building is altogether inadequate and located rather unsatisfactorily, as far as a hospital is concerned. The hospital has been so badly overcrowded that when a patient was brought in from a distance of one hundred miles, they had to take a door out of its hinges and place it across two benches, and that had to serve as a bed for this patient. Plans are underway right now to secure a more favorable site in the city of Enshih and to have hospital buildings that will be more in line with what we need for such purposes in China. But all of this depends on the willingness of our Christians in this country to supply us with the necessary financial support.

Then take a look at the other picture. There you have the first white child baptized in our new mission venture in Shanghai. Missionary R. J. Mueller is in charge of our work at Shanghai, and the proud parents of the baby are Colonel and Mrs. Eric Kaeppel. Colonel Kaeppel has a very responsible position in the Air Service in China. His family joined him in Shanghai last fall. Colonel Kaeppel has shown a very deep interest in the work of our Church and has been of great assistance to our missionaries on numerous occasions. Missionary Mueller carries on work both in respect to Americans and Europeans in Shanghai and in respect to Chinese, not only members of our Church, but also as to reaching out to unchurched Chinese and trying to win them. In addition, Missionary Mueller serves our entire mission effort, since Shanghai is the gateway to our mission field in the interior of China.

On Sept. 30 two new missionaries for China with their respective wives sailed from New York for Shanghai — the Rev. and Mrs. LeRoy Hass and the Rev. and Mrs. Frederick Schalow.

At other places in China our work is moving forward nicely. Hankow is the largest center, with work in the seminary again resumed, with a group of new missionaries engaged in language study and ready soon to take up work in their assigned fields, and with new work undertaken in Wuchang across the river from Hankow. Rehabilitation is going on at good speed in Shasi and in the South Shasi field, while there are building operations under way also in Chungking and Wanhsien, and Kweifu is also in the midst of rehabilitation.

May God hold His protecting hand over our mission work in China and permit it to proceed apace, so that His kingdom may be built and the boundaries of His gracious realm be extended. O. H. SCHMIDT

Staff of Our Hospital at Enshih, China
Front row: Graduating class of nurses' school

Protestants Celebrate Reformation

"A Mighty Fortress Is Our God" sung by an assembly of about 11,000 fairly shook the heavy walls of Kiel Auditorium, St. Louis, on the evening of Oct. 26. The occasion was the 430th anniversary of the Reformation, begun by Martin Luther when he posted the famous Ninety-five Theses on the door of the Castle Church in Wittenberg. The rally was sponsored by the Metropolitan Church Federation of St. Louis and participated in by four hundred Protestant churches of fifteen denominations in Greater St. Louis and outlying areas in Illinois and Missouri. The principal speaker of the occasion was the Rt. Rev. Angus Dun, Bishop of the Episcopal Diocese of Washington, D. C. Choosing as his text "Things most surely believed among us" (Luke 1:1), the speaker eloquently reaffirmed a number of the most precious principles of the Reformation. Though the sermon had a distinctly Calvinistic ring, such fundamental concepts as "Scripture alone," "faith alone," "grace alone," received their just dues.

The Bishop said: "We believe together that a man's standing with God, his restoration to right relations with God, is something costingly conferred by God's own love. This is not something we can earn or purchase. We cannot earn it by going to church, not even by works of mercy done to purchase it. It is conferred by the unpurchased mercy of God, as a failing child's status in a human family is granted to him as an unwon gift by his parents' love. This forgiving, reconciling, restoring love of God has been revealed and enacted in Christ's giving of Himself to us and for us. This act of sacrifice need not be repeated. It cannot be repeated. It needs only to be accepted and laid hold of in sorrowing gratitude." A symbol featuring a bust picture of Luther graced the front cover of the program.

P. M. B.

Centennial Preaching Missions

One of the Centennial mission projects which were launched by the Epiphany Missions Conference in Fort Wayne was the Centennial Preaching Mission program. This project was later endorsed by meetings of District leaders in twenty-seven Districts and recently was adopted by formal resolutions by many post-Easter pastoral conferences.

What do we mean by a "preaching mission" program? Simply this: a local congregation arranges a series of specially designed services, to which they make every effort to bring the unchurched people of their community. Now, we know that every Lutheran service is, in a sense, a preaching mission service. Every Lutheran sermon leads to the cross on Calvary.

Yet there is a place in the annual program of the average congregation for a series of services in which the evangelistic note is given special prominence. While the primary purpose of the Sunday morning worship service is the edification of those who have already been brought to a living faith in Christ, the primary purpose of the *preaching mission* service is the conversion of those who have not yet come to a knowledge of their sins and their Savior. The difference is largely a matter of emphasis.

A specially arranged series of services directed primarily to the outsider affords an excellent opportunity to the local congregation to bear both corporate and individual witness to its community. The mere fact that such a series of meetings is planned and advertised to the neighborhood is in itself a statement of the true relation of the congregation to the community. The community should know — it should be made to *feel* — that it is the legitimate missionary objective of the Lutheran church around the corner. And it should know that the Lutheran church around the corner is making honest efforts to reach that objective.

A program of preaching missions, if aggressively pursued, will also have a strengthening effect upon the members of a congregation. The flaccid "missionary muscles" which have become flabby from disuse will be given new life, new strength, new firmness. Whenever a congregation moves forward as a body in any corporate venture, the individual members of that body are benefited by the exercise.

A well-planned preaching mission program can be an excellent implementation of the "Each One Reach One" movement. A corps of volunteer "reachers" can be busy throughout the weeks prior to the services contacting people on the prospect list and can later call for these people and bring them to the services.

The ladies' aid, the men's club, the Walther League society, can be of great help to the pastor — in the distribution of handbills, the placing of posters, the mimeographing of weekly letters to the entire prospect list, the mailing of post cards, the purchasing of space in the local paper for effective advertising, the arrangements with the local radio station for spot announcements, the distribution of tracts, the rehearsal of special music, the printing of programs — and in caring for the hundred and one details incident to the planning and the execution of an effective preaching mission program.

Wherever it is possible, it is being suggested that these special services be held out of doors on Sunday evenings during the summer months. This, however, is not an essential of the program. The main thing is that a series of special missionary services be held.

The program, as presented at Fort Wayne and as adopted by the various Districts, is to culminate in the gathering of our fall and winter membership classes. These classes, gathered during our Centennial year, we should like to think of as part of our *Centennial Harvest* — and as a forepledge of ever greater harvests as our Church steps into its second century of missionary activity. What a glorious experience it will be if hundreds of our congregations move forward in unison, shoulder to shoulder, in the sowing and the reaping of this precious harvest!

H. W. Gockel, *Ass't Exec. Secretary Board of Home Missions*

Baptismal and Confirmation Class

We have a new Negro mission in Chattanooga. The pastor is the Rev. G. S. Roberts, 2d from l.

Do We Qualify as Good Bereans?

Is there a Christian who does not know what is meant by a *Berean?* Originally this name applied to a person who lived in the town of Berea, some fifty miles west of Thessalonica in Macedonia. That village has disappeared long ago, and no one would remember it today, were it not for one remarkable reference to it in the Bible. One day the great Apostle Paul paid the Bereans a visit and began preaching the Gospel to them. The peculiar attitude displayed by these people caused the inspired historian Luke to inscribe this complimentary testimonial to them: "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and *searched the Scriptures daily* whether those things were so. Therefore many of them believed." Acts 17:11-12. These Bereans are set before us as a kind of Christians God would like to have all of us be. A Christian of the Berean type is one who knows and uses his Bible. The Bereans had only the Old Testament, but they used it well as their guide to grow in the knowledge of divine truth. They were not the kind of people who are impressed by everything that has a religious flavor, not even though the preacher claimed to be an apostle of the Lord. They first convinced themselves that Paul's teachings were supported by the divinely inspired Scriptures before they accepted the message. The Bible pays them a high tribute for their critical attitude and has set them up as a shining example for all Christians.

There have been times in the history of the Church when the Bereans had many imitators. During such times the Church was at its best. But how is it today? We must admit that many church members are woefully ignorant of the Holy Scriptures. The religious atmosphere about us is heavily charged with false doctrines and soul-destroying delusions. If Christians will go to the trouble of comparing with the teachings of the Bible the so-called spiritual messages that are offered to them over the radio, from many pulpits, and by means of the printed word, they will understand why Jesus made it imperative for His disciples "to search the Scriptures," John 5:39. As the story of the Bereans shows, it is the duty of all Christians to insist that their own pastors teach them only the truth as it is revealed in God's Word. They are to "try the spirits whether they are of God, because many false prophets are gone out into the world," 1 John 4:1. To be able to distinguish between spiritual truth and religious error is a matter of life and death for the Christian. Furthermore, we are to direct our fellow men to Him who "is the Way, the Truth, and the Life." "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you," 1 Pet. 3:15. How often we have the opportunity to comfort and guide the erring and distressed with the Word of God! And we ourselves can keep the flame of faith burning within us only by drawing constantly upon the sacred oil that flows from the Bible. We shall be poor and weak Christians indeed if we do not follow the example of the Bereans and search the Scriptures daily.

St. Louis J. M. Weidenschilling

Letter to a Principal

I had been a member of the Lutheran Church only a few years when the children were old enough for school, and I confess that I favored the public schools, feeling they probably would have more up-to-date methods of education. I don't remember now what prompted the final decision, but the farther along they get in their learning, both spiritual and scholastic, the more thankful and grateful I become, until I felt I must express my appreciation openly to the congregation, whose financial support makes the school possible, and to the faculty, without whose support of everyday giving of themselves the congregation's school dollars would be valueless, spiritually speaking.

Those of you who were "born and raised" in this "knowledge of the truth" and have known from a child God's plan of salvation, can never know what it means to be an adult and not included in that fold simply because you didn't even know *what* you were to believe. Therefore I personally can realize how blessed the children in our school are who come from non-Lutheran homes, although it may be years before they themselves will count those blessings.

(Letter on file at Emmanuel School, Fort Wayne, Roy Rosenthal, principal.)

Africa at First Hand

Here I am in Africa in the midst of our brethren! I had a pleasant journey over, leaving New York on September 23 and arriving in Lazos on September 26. Pastors Schweppe and Anderson greeted me at the airport and took me to the home of a Greek merchant, where I spent the first night on Nigerian soil. We traveled by jeep and rested for the night at Ibodan, having passed through Abeokuta. This gave me an opportunity to study the opening of missions in these urban centers. Our next stop for the night was at Benin City, another large center. At both places we stayed in Government hospices. On Monday, September 29, I arrived at Obot Idim. Here I was warmly received by our brethren. The next day was set aside as a day of prayer and thanksgiving by the congregation. I was paraded to the church, where a congregation of some 1,000 had gathered. Pastor Kretzmann preached a fine sermon, the girls' choir and another childrens' choir rendered appropriate anthems. I responded and brought to the assembly the greetings of the mother Church. Then followed a parade by about 1,000 children.

Nigerian Mothers with Infants
Infant to left is only a week old

Since the first day of my residence here I daily visited churches. Yesterday I visited five churches and delivered five addresses. The day before I traveled to three stations, delivered three sermons, attended instruction classes, and walked four miles through the jungles. I have had many meetings with the headmen and two meetings with the teachers at the Central School. I delivered two addresses on Christian education. I also accompanied our missionaries on two trips to the hospital. Both times we had the jeep filled with the sick and the relatives. The relatives must go along and prepare the food. Sunday night I shall deliver the sermon at the Chapel. Here our American brethren meet each Sunday night. After the service I shall go along with Pastor Stade and spend the week with him in order to study his field. He has some 13 churches to serve.

The instructions are given early in the morning. I arise at 5:45 A. M., and by 6:15 we are gathered with the native Christians at their church. Two days ago I had my first ride on a motorcycle (back seat). It was rough traveling through the bush. I also had to experience the ride across a stream by canoe, made in rough fashion by being carved out of a log.

The people have shown their deep appreciation by their live gifts. They are grateful to the Missionary Board for sending a representative who can study their future needs. Thus far I have received two live sheep, four cocks, about 25 yams, over a hundred oranges, many coconuts, eggs, and other gifts. The food material is distributed to our brethren on the Compound.

People are clamoring for secondary schools and a hospital. We shall have many meetings to work out a solution. I am fully convinced by this time that we must train a native ministry. We are constantly petitioned to take over more stations. We must have native pastors and teachers. Last year we had 83 churches, today we have 104. In two large gatherings I witnessed the Baptism of 27 people. At the Afaha church 260 communed last Sunday. At another church 130 attended the Lord's Table. The field here is wide open.

We can be grateful to God for the opportunity given us to preach the Gospel to the heathen here. Our churches are being thoroughly indoctrinated. Our men are faithful and consecrated. God has blessed our efforts, and the money spent was not in vain.

KARL KURTH, *Executive Secretary*
of Syn. Conf. Missionary Board
Nigeria, S. Africa
Oct. 10, 1947

From a Pocket Notebook

Two firsts are noted for Southern California. The one goes to the San Bernardino County parish of Pastor Elmer N. Witt, who travels 375 miles on a Sunday — at this writing a record. And the second basket of orchids goes to the Southern California District of the Walther League, rather to the Juniors and Seniors of Highland Park, for their convention yearbook of 41 beautifully mimeographed pages, prepared for the convention Oct. 4. . . . Life is too short to be spent on taking out staples from manuscripts. This is an affliction which has been settling upon us during the last six months. . . . G. H. Lautz of Washington, D. C., travels to Spokane, Wash., and finds nine Lutheran churches listed in the *Spokesman Review*, with no indication which is his. . . . Still on the Pacific Coast, we note that the Oregon-Washington District has raised about $90,000 for the building program of Concordia College in Portland, an average of $5 per communicant. We are informed, by the way, that our Portland Concordia is the only one in Synod from which you can see three snow-capped peaks. . . . After almost sixty years without a school, Grace, St. Louis, Mo., has opened a parochial school and installed a teacher, Mr. Gustav Segelhorst. Grace Congregation entered a working agreement with Bethany Church, its neighbor, whereby it provides a teacher, completely furnishes a classroom, and pays a proportionate share of maintaining the school. . . . Ground has been broken for an old people's home at Slavia, Fla., which will ultimately cost $113,280. The story of this congregation is truly a saga, and it is told in the current (Oct.) issue of the *Concordia Historical Institute Quarterly*. . . . Mrs. Paul Egorkin of Garden City, New York, commenting on our reference to George Sokolsky, Sept. 23, reminds us that the man has become a Catholic . . . . Eugene Wengert of Milwaukee suggests that the name proposed for our church body is not "Lutheran Church, Missouri Synod," but "Lutheran Church-Missouri Synod." The comment of our Milwaukee lawyer friend is: "The hyphen connects, the comma separates. In corporations we frequently have occasion to use compound names, and always we are careful and concerned that the hyphen is used and not the comma. I think it is significant that the hyphen should be used in the future instead of the comma. In fact, I would regret to see the name become established with the comma." (This is only a grammatical note; we are not starting an open forum on the question of synodical name.) . . . The boys of Trinity Church, San Antonio, are organizing a club open to boys from six to 18 years of age, regardless of race or creed. Facilities are provided by the church and include a library, music room, workshop, and recreational grounds. . . . More records are being broken. The congregation at Hobson, Mont., numbering 32 communicants, had a mission-festival collection on Oct. 12 amounting to $987.47. O. F. Wagner. . . . Our Fort Wayne Concordia is an old school but does not overlook the value of advertising. The *News Sentinel* of Oct. 18 brought a full page of pictures and text concerning this school in its rotogravure section. It announces a high school department of 645 students and 68 in the two-year college classes. Besides, the issue carried a column-and-a-half story by a feature writer of the newspaper. . . . The faculty at St. Louis had the pleasure on Oct. 13 to entertain for an hour Mr. John R. Mott, who has a more distinguished career than any living Christian layman. At 82 years the man is full of optimism and enthusiasm. On the basis of his long and intimate contacts with the churches of Europe, he expects Russia to be wide open to Christian influence in our time. He said, too, that no one can travel as he did on all the continents for more than sixty years and not know the influence of Concordia Seminary, "one of the greatest theological schools in the world." . . . There are no better preachers than our student pastors, because none have more appreciative audiences. . . . From a letter addressed by the mayor of St. Louis to Pastor John Oppliger when Immanuel Church celebrated its centennial: "We must needs admire the foresight and courage of its founders, the unselfish sacrifice of those who have carried on their loving work through the intervening years, bringing comfort to the needy and sorrowing, and guiding the footsteps of youth to a more exalted and happier life." . . . A note in the *Lutheran Herald* which quotes the Episcopalian bishop of Oregon to the effect that Episcopal churches in Oregon henceforth will not allow any "wedding director" to take charge of ceremonies is the first news we have of such a nuisance. It seems to be the function of these "wedding directors" to put on a wedding from costuming to reception, with a maximum of polish and glamour. G.

Uncle Joe's Corner

"Uncle, on the campus of our university one may hear just about every truth, untruth, wisdom, nonsense, errors, and half truths which ancients or modern have taught."

"And I suppose that some very ancient follies are offered as brand-new versions of wisdom?"

"Yes, for instance, astrology. Some youngsters are intrigued by it. They think it's a modern discovery."

"The truth is, Charlie, astrology is a very ancient superstition. Of course, you understand the difference between astronomy and astrology. Astrologists teach that the planets under which you were born decide your fate."

"Uncle, I never did believe in that, but in conversation with fellow students I am not always able to disprove their claims. They say that I have been prejudiced against adopting their view by the teaching of my Church."

"Thank God, Charlie, that you have been fortified against much nonsense and folly by what you've been taught on the basis of the Bible. However, astrology is also disproved by evident facts which ought to be known to everyone. Not only Esau and Jacob, but thousands of children were born under the same planet or constellation, and yet their lives differed entirely. Of hundreds of children which are born on this earth under the same constellation or planet some die in less than a year; others die during childhood; a few grow wealthy and important, and many remain obscure and seem to be pursued by poverty or misfortune."

"But, Uncle, since the calculations of astrologists have been proved erroneous again and again, why is it that some people cling so tenaciously to this superstition?"

"My boy, first of all, remember what a wise man of old has said: 'There is no folly so absurd but what some philosopher has taught it.' Just think of the nonsense that is proclaimed by what today is known as Christian Science, and remember that many educated people have adopted Mrs. Eddy's theories."

"One of our students has told me that the study of astrology has explained many things to him which seemed very mysterious in his life and experience."

"I haven't the least doubt of that. People are always looking for someone to blame for their mistakes, for their sins, and for their misfortunes. It is one of the strange tricks of human nature to credit themselves and their own powers for their own success and accomplishments, but to seek to blame someone else or some circumstance or some star for their mistakes, sins, and misfortunes."

"I believe that's the real secret of the power of some of these superstitions. They provide men with some excuse for those sins of commission or omission for which they ought to blame themselves."

"Yes, you're right. Although the Bible tells us that all blessings come from God and nearly all church members are willing to sing 'Praise God, from whom all blessings flow,' yet there are a great many who really credit themselves with their successes and accomplishments."

"Father has often told us that we should remember the question which Paul asks: 'What hast thou that thou hast not received?' "

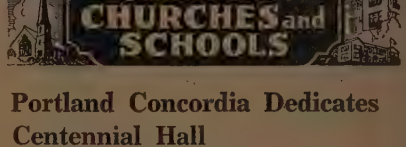
"Indeed, the Apostle Paul is very emphatic about ascribing all blessings, one hundred per cent of them, to God alone. He offers himself as an example when he tells us that he was the chief of sinners, but that he became not only a Christian, but an Apostle, and as such 'not a whit behind the very chiefest Apostles,' and then he tells us how it happened, namely, not by works of righteousness, but by the grace of God, writing: 'by the grace of God I am what I am.' "

"On the other hand, Uncle, you said before that people wish to blame something else or someone else for their mistakes, failures, and sins."

"Yes, even Adam, when he had fallen into sin, blamed Eve. Eve blamed the devil, and in Adam's excuse there was hidden even insinuation against God Himself. The church father Augustine tells us that in his day astrology was adopted by those who wished to blame the stars for their sins, and even today we may frequently hear people excusing the sins of children by blaming parents and grandparents. I have heard mothers say: 'The poor child cannot help it. He has inherited it from his father or grandfather or grandmother.' "

"Uncle, all that you say reminds me of the words which Mother has so frequently spoken to us. It is this. 'If you leave God's Word, there's no telling what kind of nonsense you finally accept and believe.' "

"That's a good saying and emphasizes again the importance of those words: Blessed are they that hear the Word of God and keep it."



Portland Concordia Dedicates Centennial Hall

Concordia Academy at Portland, Oreg., was the scene of a memorable celebration on Sunday, Sept. 14, when almost a thousand Lutherans of the Oregon and Washington District gathered on the Portland campus for the dedication of Centennial Hall. This dedication was significant in that it represented a number of "firsts": Centennial Hall is the first building to be erected on any synodical campus since the war; it is the first to be completed in this synodical Centennial year; and it is the first new building to be erected at our Portland Concordia since the institution was moved to its present site in 1907.

The dedicatory services were held outdoors on a warm and cloudless Sunday afternoon, with the majestic snow-capped peaks of Mount St. Helens, Mount Adams, and even distant Mount Rainier clearly visible from the campus. The Portland campus is unique among our Concordias for its setting of natural beauty. The festival address was delivered by Dr. Richard R. Caemmerer of Concordia Seminary, Saint Louis; the dedicatory rites were read by President Thomas Coates, while Pastor Carl F. Nitz, secretary of the Board of Control, conducted the liturgy.

Centennial Hall was erected through a grant of $140,000 from the synodical treasury, as authorized by the Saginaw Convention of 1944. Built according to the so-called "unit plan," it represents the most modern type of dormitory construction. It consists of 20 suites (study and bedroom) and is designed to accommodate 80 students. Completely fireproof, the basic structure is of reinforced concrete, while the exterior is of face brick. The furnishings in the students' quarters are uniformly of dove-green Simmons metal construction. Architects for the building were the Portland firm of Jones and Marsh, while the general contractor was E. F. Balgemann, who had served for 34 years on Concordia's Board of Control before undertaking this contract.

Various other events were scheduled for Dedication Week End on the Portland campus. On Saturday evening, Sept. 13, the reorganized Lutheran Education Society of the Oregon and Washington District held a dinner meeting in the dining hall and resolved to initiate a number of projects in support of Concordia. On Sunday evening, the 14th, the Concordia Alumni Association held its first annual banquet, while on the following

day the Concordia Women's Guild conducted its annual Concordia Day on the campus, attended by 300 women from all parts of the District.

This year our Portland Concordia has experienced a record growth. Its enrollment of 78 represents an increase of 50% over last year and is already taxing the capacity of the new building. The first unit of the new administration building, Luther Hall, is currently under construction on the campus and is being built through funds raised by the Christians of the Oregon and Washington District. The recent synodical convention at Chicago voted a grant of $110,000 for the construction of the second unit of this building, which will include a chapel and a library. T. COATES

After the Dedication Service, Centennial Hall, Portland, Oregon, September 14, 1947

Lutheran Seminarians Meet

Seventy delegates and visitors from fourteen Lutheran seminaries gathered on the campus of Concordia Seminary, Saint Louis, Mo., for the annual conference of the Association of Lutheran Seminarians, in session Oct. 29 to 31. Highlighting the three-day meeting were topic discussions on the subjects: "Can There Be a Christian Philosophy?" led by Dr. P. M. Bretscher, "The Theological Student in Europe," led by Dr. F. E. Mayer, and "The Lutheran Church Faces the World," led by Dr. R. R. Caemmerer.

Four other members of the Concordia faculty participated in the conference program. Appearing before the opening plenary session, Dr. Th. Graebner, senior member of the seminary faculty, welcomed the association and stressed the need of the study of our Lutheran confessional writings for the achievement of doctrinal unity among the various Lutheran bodies represented. Dr. W. A. Maier, speaking at the association banquet the following evening, voiced the same thought, as he said: "What the world needs today is a united Lutheran Church, a Lutheran Church holding fast to the Word of God." E. J. Saleska, head of Pritzlaff Memorial Library, served as toastmaster at the banquet. Dr. L. J. Sieck, president of Concordia Seminary, and Dr. W. R. Roehrs spoke to the group in the regular evening chapel services held during the convention.

The visiting students joined the Concordia student body in their special Reformation Day service at the foot of the Luther statue at 7:00 A. M., Oct. 31, participated in sectional interest-group meetings, and sat in on the regular morning classes. The delegates accepted a tentative invitation to hold their 1948 conference at Chicago Lutheran Seminary, Maywood, Ill., and elected Samuel Goltermann president of the association for the coming year. Mr. Goltermann, president of the Concordia Seminary student body and retiring secretary of the Association of Lutheran Seminarians, succeeds Elmore Carlson, student at Augustana Lutheran Seminary, Rock Island, Ill.

This was the first regular convention held since the association was organized a year ago at Wartburg Lutheran Seminary, Dubuque, Iowa. As stated in the constitution, which was drawn up at that time, its purposes are: "to provide opportunities for personal acquaintanceship among the students of Lutheran seminaries in America and, as far as possible, throughout the world; to communicate ideas concerning student activities; to encourage the spiritual life of Lutheran seminarians; to stimulate the spirit of scholarship; to effect a better understanding of problems which face the Lutheran Church at large."

Student bodies represented at the conference, in addition to Concordia, and the number of students they sent were:

Augustana Seminary, Rock Island, Ill: 31; Wartburg Seminary, Dubuque, Iowa: 12; Capital Seminary, Columbus, Ohio: 6; Northwestern Seminary, Minneapolis, Minn.: 5; Western Seminary, Fremont, Nebr.: 4; Chicago Seminary, Maywood, Ill.: 3; Suomi Seminary, Hancock, Mich.: 2; Lutheran Seminary, Mount Airy, Pa.: 2; Lutheran Seminary, Gettysburg, Pa.: 1; Luther Seminary, St. Paul, Minn.: 1; Trinity Seminary, Blair, Nebr.: 1; Augsburg Seminary, Minneapolis, Minn.: 1; and Immanuel Seminary, Greensboro, N. C.: 1.

St. Louis CLIFFORD BRUEGGEMANN

Wartburg, Tenn., Congregation Observes Centennial

About the middle of the 1840's, political, economic, and especially religious conditions in Europe induced numbers of emigrants to seek new homes in a colonization project in eastern Tennessee. Twenty Swiss families arrived in 1845, and a group of Saxon families in 1846. Conscious of their Lutheran background, they called their settlement Wartburg. In the fall of 1846 they erected St. Paul's Lutheran Church. The congregation was destined to become "the outpost of our Western District and the mother church of sound Lutheranism in eastern Tennessee." The first pastor was John Frederick Wilken, a graduate of the University of Goettingen, a consecrated man of unusual gifts. He arrived at Wartburg July 29, 1846, four months after his ordination. Pastor Wilken was a staunch Lutheran, and when the new church building in 1851 was dedicated as a Lutheran church instead of a Union church, the Swiss Reformed elements withdrew and formed their own congregation. Their number, however, was small, and many later returned to the Lutheran congregation. After twenty years of service, Pastor Wilken, a member of the Pennsylvania Ministerium, became professor at Pennsylvania College, Gettysburg, Pa. While serving the Wartburg congregation, this gifted man ministered in German, English, and French, as the occasion demanded.

The years after the Civil War proved very difficult, and it was only in 1872 that the congregation again had a resident pastor, the Rev. John L. Hirschmann, a member of the Iowa Synod. In ill health, he served only for two years. After another vacancy, the Rev. Carl A. Bruegmann, sent by the Holston Synod to win over the congregation, became pastor of the Wartburg church. After Bruegmann's dismissal for cause in 1881, the congregation, on the advice of its former pastor, Rev. Hirschmann, established contact with the Missouri Synod. In 1884 Candidate O. C. Praetorius from Concordia Seminary, St. Louis, assumed the pastorate, and the Missouri Synod began to subsidize the congregation. Pastor Praetorius not only served the Wartburg church well, but engaged in missionary work at Chattanooga, where he founded a Lutheran church, which later called the Rev. J. A. Friedrich.

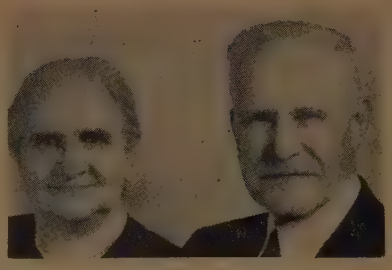
In 1890 Pastor John G. Goehringer

succeeded Pastor Praetorius. He was the first to use the English language in the Wartburg church. Pastor Goehringer's ministry, terminated by death in 1899, was richly blessed. His successors, the Revs. John Barkow, Hy. Sauer, Aug. Vogt, and Edward Nauss, served the congregation with brief pastorates until 1912. The history of the congregation during the following three and one-half decades under the ministrations of Pastor Edwin Demetrio (1913—20), Oscar E. Feucht (1920—25), R. E. Malte (1925—36), Albert A. Behnke (1937—38), Louis Tirmenstein (1939—43), and Richard B. Faerber, the present incumbent, is one of steady progress. Spiritual life was reflected in improved stewardship, so that the congregation became self-supporting and gave liberal amounts for Synod's mission work. A Walther League was organized, and in 1922 the congregation unanimously voted to join the Missouri Synod. An attractive new church was built. The congregation joined Synod's Pension System.

The present membership of Saint Paul's Congregation totals 160 communicants, 220 souls. Though a rural congregation and not large in numbers, its pastors and members have assisted in the establishment of congregations at Chattanooga, Knoxville, Johnson City, Nashville, and Camp Austin. The Wartburg Lutheran community during the century of its existence has supplied many members for these and other congregations in the eastern Tennessee area. G. V. S.

Relatives of Founding Fathers Observe Wedding Anniversary

The Rev. and Mrs. Wm. E. Moll of Fort Wayne, Ind., last July celebrated their fifty-fifth wedding anniversary. Pastor Moll is a nephew of Pastor Ottomar Fuerbringer, while Mrs. Moll is a granddaughter of Dr. C. F. W. Walther on her mother's side and of Pastor Ernest G. W. Keyl on her father's side. The couple's eightieth and seventy-eighth birthdays, respectively, occurred on Sept. 3 and 4.



Rev. and Mrs. Wm. Moll

Pastor Moll served in the active ministry from his graduation from Concordia Seminary in 1889 until his retirement fourteen years ago. Thirty of these years were spent at Emmanuel Lutheran Church, Fort Wayne, Ind. Even after his retirement his devotion to our Church's work was manifested by his taking charge of the regular Sunday services at Monroeville, Ind., until three years ago. Throughout his many years of service he was an indefatigable reader and a diligent student of theology.

Besides faithfully performing his duties in his congregation, Pastor Moll served our Church in other capacities. For a time he was President of the Central District of Synod, and on various occasions he assisted as instructor at the local Concordia College. The Missionary Association of Fort Wayne, of which he was president for more than a quarter of a century, owes its origin to him. For many years he was also president of the Board of Control of Concordia College. Extending his efforts beyond the limits of our Church, he worked on the local Community Chest for a number of years and also was president of the Harrison Hill Community Association. Incidentally, Pastor Moll, earlier than many others, appreciated the importance of gradually introducing English into our Church's work. Accordingly, in 1903, shortly after his arrival in Fort Wayne, English evening services were introduced in Emmanuel Church. CORR.

Racine Lutheran High School Moves Forward

The Lutheran High School at Racine, Wis., started in 1944 with a freshman class of fifty-eight pupils. Adding another class each succeeding year, the school this fall offered a complete four-year high school course. The enrollment has grown to a total of 225. The faculty in 1944 numbered two instructors. Today there are nine full-time teachers.

In view of the steady increase in enrollment the need for enlarged and more adequate facilities became apparent as early as 1946. To meet the needs of the growing high school, the Lutheran High School Association resolved to undertake a fund-raising campaign to secure the necessary means for the erection of a new Lutheran high school building. The goal was set at $250,000. This goal was not only reached but oversubscribed by $27,000. Since there are still numbers of additional contributors in view, the exact amount which will finally be reached cannot be given.

The results achieved in this campaign are particularly noteworthy in view of the fact that all contributions received for the new Lutheran high school building came from the Lutheran churches of Racine and Racine County, the total communicant membership of which does not exceed 5,000. The success of the Racine High School supports the conviction that other Lutheran communities of similar size and larger can establish and maintain a Lutheran high school. E. F. EGGOLD

New School and Parish Hall, Trinity Church, Lombard, Ill.

At a cost of about $40,000, plus several thousand hours of labor donated by members, Trinity Church erected this building. It has two classrooms on the upper floor and on the lower a parish hall and recreation center. Lombard is a growing locality just west of Chicago. The teachers are E. H. Becker, principal, and Mrs. Ellen Schaper. The Rev. A. H. Constien is pastor and superintendent

Oklahoma L. W. L. Seminar

The first State-wide Lutheran Women's League Seminar held on Aug. 27—28 is now a matter of history. . . . The women of the "Sooner" State made a "run" to the Oklahoma City University campus, much as their grandmothers did at the opening of the Oklahoma Strip. Pioneering in the new field of women's seminars definitely proved to be a success. At the close of the two-day meeting the women present unanimously voted to have another such gathering in 1949.

Women from twenty-three congregations were represented at the seminar, which included lectures, open-forum discussions, bus tours, dinner broadcast over Station KOCY, and "slumber parties."

As for the lecturers: Prof. C. T. Brandhorst of Concordia Teachers' College, Seward, presented two lessons on Bible Nature Study. Dr. Ernest Wolfram of St. John's College, Winfield, Kans., showed how tremendously a Christian woman can influence her husband, her children, and her Church. Mr. Martin Daib of Chicago, who is the National Field Secretary of the Lutheran Laymen's League, on a very practical plane showed how women can strengthen the home congregation and the church at large. The Reverend Martin Porath of Blackwell, who is chairman of the District Finance Board, outlined important facts on the "Stewardship of Possession."

Our district L. W. L. president, Mrs. C. W. Luekens of Oklahoma City, pointed out some helpful methods of building the local society's educational program. She mentioned the society should have an educational feature of some kind at each meeting. It might be a book review, a topic from the *L. W. M. L. Quarterly*, a guest speaker, a skit, or visual-aid material.

The planning committee of the seminar scheduled a bus tour each day. The "colored section" of the bus proved to be a popular space and created much good-natured ribbing. The tour terminated at the Will Rogers Park, where the evening session was conducted in the open amphitheater of the park in a natural and very beautiful setting. Dr. Ralph Langham, district secretary of the American Bible Society of Dallas, Tex., who had addressed the assembly in the afternoon now showed a movie on "The Book for the World of Tomorrow." The second day the busses took the group to the State Capitol and the Historical Museum.

One of the novelties of the seminar was the noon-day dinner broadcast at 12:45. Each day a radio man from Station KOCY set up his unit in the dining room and interviewed different women as well as some of the guest lecturers during their meal. In this way the L. W. L. Seminar and the Lutheran Woman's League program in Oklahoma received much worth-while publicity.

In planning the seminar, Mrs. Brase was assisted by Mrs. Wm. Wiese and Mrs. C. W. Luekens of Oklahoma City and Pastor A. F. Traugott, formerly of Guthrie.

Perry, Okla. MRS. W. H. BARNETT

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Rudolph A. Karpinsky (died April 3, 1947), born July 16, 1871, in Augusta, Wis., son of Carl and Louise Karpinsky, entered Concordia Seminary, Springfield, Ill., 1894, and graduated in 1900 after previously doing supply service at Newmann's Grove, Nebr., and Reed City, Mich. From 1900 to 1903 he served at Bern, Nebr.; from 1903 to 1911 at St. Martin's and St. John's Congregations in and near Belle Plaine, Wis.; from 1911 at St. Paul's Congregation, Manawa, Wis., where he labored for nigh unto 35 years. Since 1937 he also served the inmates of the old folks' home near Manawa. His activity extended beyond the limits of his parish. For 26 years he was the Visitor of his circuit, served on many synodical committees, and delivered doctrinal essays at three District conventions, besides those which he offered at various pastoral and mixed conferences. A serious heart ailment necessitated his retirement. After his pastorate came to a close, he and his devoted wife, who for 46 years shared the joys and sorrows of his ministry, made their home with the children. It was at the home of the Rev. F. W. Boettcher and his wife, a daughter of the departed, that our brother went to his eternal rest after a sudden and brief illness on April 3. Funeral services were held on Easter Monday at the funeral home, where the Rev. O. Boettcher spoke to the immediate family, and then at Redeemer Church (the Rev. E. Kanning), where District President W. Kohn preached the sermon, the undersigned serving as liturgist. Burial was at Fort Howard Cemetery, where the Rev. R. Pautz read the committal. Brother pastors were pallbearers. The departed is survived by his widow, 9 children, and 5 grandchildren. One son, Adolph, and two sons-in-law, the Revs. H. Baxmann and F. W. Boettcher, are serving in the ministry. One son, John; one daughter, Victoria; and one son-in-law are teachers in our Christian day schools. W. LIST

The Rev. William Gottlieb Bernreuther, em. (died Sept. 17, 1947), born Dec. 27, 1869, at Olean, N. Y., graduated from Concordia Seminary, Springfield, Ill., in 1896. After his ordination to the ministry Sept. 6, 1896, he served the following parishes: Ogallala, Nebr., Stover, Mo., Pipestone and Barnum, Minn. Failing health caused him to resign in 1909. Since his resignation from the ministry he served twelve years as chaplain of St. John's Lutheran Hospital in St. Paul, Minn., and for more than 30 years he has been field secretary of that institution, and during these years a member of Bethlehem Congregation. On June 16, 1897, he married Emma Holderle of Salisbury, Mo. To this union four daughters were born. His wife and one daughter preceded him in death. He departed this life on Wednesday, Sept. 17, at the age of 77 years, 8 months, and 20 days. Funeral services were held in Bethlehem Lutheran Church, St. Paul, Minn., his pastor, the undersigned, preaching on the confirmation text of the departed, Rom. 1:16, at his request. His mortal remains were laid to rest in Elmhurst Cemetery, St. Paul, Minn., on Sept. 20, 1947. H. A. GAMBER

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

The Birthday of Baby Jesus. By A. W. Gross. Concordia Publishing House, St. Louis 18, Mo. 25 cents net.

This is a small Christmas picture book in many colors, with prooftexts, in large print. It is an excellent booklet for mass distribution. M. S. S.

Our Wonderful Redeemer. A children's Christmas service. By H. W. Gockel. Concordia Publishing House, St. Louis 18, Mo. 18 pages. 6 cents per copy.

Angel Tidings. A Christmas service for children. By E. J. Saleska. Concordia Publishing House, St. Louis 18, Mo. 20 pages. 6 cents per copy.

Both of these programs for children's Christmas services contain hymns and liturgy with notes. In addition there are quite a number of recitations and questions and answers. M. S. S.

The Road to Bethlehem. By E. J. Saleska. A Christmas service for family worship. Concordia Publishing House, St. Louis 18, Mo. 10 cents.

Although this program is intended especially for family worship, yet it also contains material which may be used in a children's service of church or Sunday school. M. S. S.

Comfort and Hope. — Belehrung und Trost aus den Psalmen. Daily Devotions No. 79, October 28 to December 17, 1947. Concordia Publishing House, St. Louis, Missouri, 1947. 5 cents per copy.

These booklets do not only continue to appear, but they continue to offer as precious and worth-while meditations and prayers, instruction, comfort, and admonition as their predecessors. S.

Road to Reformation. By Heinrich Boehmer. 449 pages, 6×9. The Muhlenberg Press, Philadelphia. $4.00.

One of the masterpieces of recent German historiography, Boehmer's *Der junge Luther*, has been done into English by two scholars of the United Lutheran Church. Boehmer was one of a group of outstanding scholars who devoted their time and talents to the rewriting of the story of Luther's life, obliterating, on the one hand, legends about Luther's life which passed without question for centuries and, on the other hand, giving the reply of expert scholarship to the detractors of the great

Reformer. Among these, Boehmer excels through popular presentation. *Road to Reformation* brings the story down to 1521, the Diet of Worms. Lutherans should see to it that this fine volume is not lacking in any public library. A good Christmas gift for pastor and teacher. G.

The Family Next Door. By G. L. Wind. Concordia Publishing House, St. Louis 18, Mo. 32 pages. 25 cents per copy.

This book is in the form of a dramatic sketch of two acts which illustrates the helpfulness that Christians may practice especially during the festive season. Full directions for action are given. The content blends amusement and instruction in a most pleasant manner. M. S. S.

A Manual on Worship. By Paul Zeller Strodach. 379 pages, 6½×9½. The Muhlenberg Press, Philadelphia. $4.00.

A beautiful piece of bookmaking, this newly revised edition of Strodach's *Manual on Worship* will be welcomed by all who are interested in the forms of Lutheran liturgics, from the house of worship to vestments and church bells, particularly by building committees and those who have a part in the renovation of churches. The first part is mainly given to church art and the second to the liturgical service. The various structural elements of the church edifice, the vessels, liturgical hangings and colors, all the externals of the church service, are treated in the first part. The second deals with the liturgy in detail. Outstanding examples of church architecture, from Byzantine to modern, are represented in fine pictures, and a good glossary and fairly full index add to the usefulness of the volume. G.

Music

Reviewed by Walter Buszin

Sonatina (from the Cantata *God's Time Is Best*). By J. S. Bach. Arranged for organ by Edwin Arthur Kraft. 35 cents.

A priceless gem.

Two Hymn Preludes (734). By Winfred Douglas. $1.50.

Based on the hymns *Breslau* and *Stuttgart*. Both very well written.

An Album of Organ Music for Christmas (8339). Compositions by Well-Known Composers. $1.50.

Besides some musical chaff, this volume contains also some of Guilmant's better organ compositions. Most of the compositions included have thus far been available only separately.

Elkan-Vogel Organ Series. H. William Hawke, editor.

This excellent series consists of four volumes. The first contains compositions by the Italian masters Pasquini, Cavazzoni, Frescobaldi, and Martini and sells for $2.00. The second offers compositions by the English masters Peerson, Arne, and Battishill, and its price is $1.50. Unlike those of Volume I, the compositions are not all suited for a Lutheran service of worship. Volume III contains eminently worth-while compositions of Johann Ludwig Krebs, Pachelbel, Froberger, and Johann K. F. Fischer, all of whom are German composers of organ music of the first rank. Price, $1.75. Volume IV contains four compositions by the great Dietrich Buxtehude, who, together with Heinrich Schuetz, was unsurpassed as a German composer until Joh. Seb. Bach appeared on the scene. Price, $1.75. — Elkan-Vogel Co., Inc., and Mr. Hawke are to be commended for publishing this fine series, which organists will enjoy having and using. W. BUSZIN

Praeludium No. II, "Puer natus est nobis." By Frank Campbell-Watson. 60 cents.

Based on the Introit used at Christmas. To blend Gregorian chant with chromatics is very difficult, since Gregorian chant, like the Lutheran chorale, is distinctly diatonic in character. Mr. Watson succeeds rather well, though we know that those who desire pure Gregorian will not be satisfied. The composition is somewhat difficult.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATES

Ordained and Commissioned:

Crook, Norris, in St. Paul's Church, Council Bluffs, Iowa, as missionary at large in Council Bluffs by J. M. Ansorge, 19. Sun. p. Tr. Oct. 12.

Meinzen, Luther, in Immanuel Church, Chicago, Ill., as missionary in India by E. H. Meinzen, 16. Sun. by Tr., Sept. 21.

Sallach, Wilbert, in Redeemer Church, Winnipeg, Man., Can., as missionary in Winnipeg, Man., Can., by L. W. Koehler, 16. Sun. p. Tr., Sept. 21.

Stohs, Leonard G., in Rochester, N. Y., as missionary in the Eastern District by President C. A. Behnke, 17. Sun. p. Tr., Sept. 28.

Twenhafel, Arnold G., in Harlingen, Tex., as Spanish missionary by E. E. Wagner, 18. Sun. p. Tr., Oct. 5.

PASTORS

Commissioned:

De Laney, Theodore, in St. Paul's Church, Austin, Tex., as missionary to the Deaf in Texas and Oklahoma by Dr. John Salvner, Sept. 9.

Roschke, Edgar M., as institutional missionary, Cincinnati, Ohio, by Norman J. Sydow, 16. Sun. p. Tr., Sept. 21.

Westermann, Walter A., in Trinity Church, Washington, D. C., as missionary to the Deaf by H. M. Hennig, 17. Sun. p. Tr., Sept. 28.

Installed:

Becker, S., as professor at Concordia Teachers College, River Forest, Ill., by P. L. Kluender, 18. Sun. p. Tr., Oct. 5.

Bierwagen, F. B., in St. John's Congregation, Burlington, Ill., by H. M. Bauer, 21. Sun. p. Tr., Oct. 26.

Binger, E. A., in Immanuel Congregation, Wheaton, and in St. Paul's Congregation, Tenney, Minn., by E. C. Hallstein, 18. Sun. p. Tr., Oct. 5.

Bornemann, George W., in North Park Congregation, Buffalo, N. Y., by A. F. Krueger, 19. Sun. p. Tr., Oct. 12.

Bunkowske, Walter A., in Bethlehem Congregation, near Huron, and Mount Olive Congregation, Woonsocket, S. Dak., by Phil. Mueller, 19. Sun. p. Tr., Oct. 12.

Burgdorf, E. L., in Trinity Congregation, Marseilles, Ill., by H. Oldsen, 17. Sun. p. Tr., Sept. 28.

Buszin, Prof. Walter, as professor at Concordia Seminary, St. Louis, Mo., in Messiah Church, St. Louis, by A. Doerffler, 20. Sun. p. Tr., Oct. 19.

Dede, Roland A., as professor at Concordia College, Oakland, Calif., in Redeemer Church, Oakland, by C. Fickenscher, Oct. 22.

Dornfeld, A. G., in Hope Congregation, Mount Carmel, Ill., by H. C. Welp, 20. Sun. p. Tr., Oct. 19.

Friedrich, Paul G., in St. Paul's Congregation, Battle Creek, Iowa, by G. Griesse, 20. Sun. p. Tr., Oct. 19.

Hahn, B. P., in Zion Congregation, Prairie City, Mo., by Al. Rohlfing, 19. Sun. p. Tr., Oct. 12.

Heck, Donald E., in Holy Cross Congregation, Goehner, and in Immanuel Congregation, Ruby, Nebr., by R. Griesse, 16. Sun. p. Tr., Sept. 21.

Heins, John, in St. Paul's Congregation, Wauneta, Nebr., by H. J. Schulenburg, 18. Sun. p. Tr., Oct. 5.

Hering, M. R., in Zion Congregation, Webster, Mass., by P. W. Brauer, 19. Sun. p. Tr., Oct. 12.

Hinck, Ewald, in Peace Congregation, Minneapolis, Minn., by Alvin G. Fehner, 18. Sun. p. Tr., Oct. 5.

Hohengarten, J., in Messiah Congregation, Downey, Calif., by R. H. Jeske, 17. Sun. p. Tr., Sept. 28.

Janssen, Ihno, in St. Paul's and Immanuel Congregations, Merrill, Wis., by G. E. Kohn, 20. Sun. p. Tr., Oct. 19.

Jehn, Anton, in Zion Congregation, New Orleans, La., by G. A. Schmidt, 18. Sun. p. Tr., Oct. 5.

Juengel, O. W., in St. Paul's Congregation, Riverdale, Nebr., by G. Schaefer and in Immanuel Congregation, Litchfield, Nebr., by G. O. Kebschull, 18. Sun. p. Tr., Oct. 5.

Klages, Cecil, in First Congregation, Logan, Ont., Can., by John Woelfle and in Redeemer Congregation, Monkton, Ont., Can., by Pres. F. Malinsky, 18. Sun. p. Tr., Oct. 5.

Klenke, A. H., in St. Michael's Congregation, Rogers City, Mich., by Louis A. Linn, 18. Sun. p. Tr., Oct. 5.

Koch, Willard E., in St. John's Congregation, Britton, S. Dak., by E. Boeschen, 21. Sun. p. Tr., Oct. 26.

Koenig, Wilbert H., in First Congregation, Little Rock, Ark., by E. W. Callies, 19. Sun. p. Tr., Oct. 12.

Kruse, E. F., in Trinity Congregation, Hampshire, Ill., by W. C. Vetter, 18. Sun. p. Tr., Oct. 5.

Lemke, Paul, in St. Paul's Congregation, Sac City, Iowa, by E. A. Fritz, 20. Sun. p. Tr., Oct. 19.

Lobitz, C. A., in St. John's Congregation, Easton, Kans., by R. M. Lammers, 20. Sun. p. Tr., Oct. 19.

Marten, Oscar, in Zion Congregation, Ashland, Wis., by A. C. Hellert, 19. Sun. p. Tr., Oct. 12.

Prifogle, M. J., in Grace Congregation, Mart, Tex., by A. F. Michalk, 20. Sun. p. Tr., Oct. 19.

Sohn, Prof. Otto, as professor at Concordia Seminary, St. Louis, in Messiah Church, St. Louis, by A. Doerffler, 20. Sun. p. Tr., Oct. 19.

Stockamp, Corliss G., in St. Peter's Congregation, Davenport, Nebr., by K. H. Schaaf, 18. Sun. p. Tr., Oct. 5.

Stuth, Rud., in St. John's Congregation, Wisconsin Rapids, Wis., by L. H. Goetz, 19. Sun. p. Tr., Oct. 12.

Tornow, Hans R., in Immanuel Congregation, Town Scott, Wis., by R. D. Tornow, 19. Sun. p. Tr., Oct. 12.

Uffelman, Rupert F., in Our Redeemer Congregation, South Bend, Ind., by T. Kleinhans, 18. Sun. p. Tr., Oct. 5.

Vogel, Herbert P., in First Lutheran Congregation, El Monte, Calif., by R. G. Deffner, 14. Sun. p. Tr., Sept. 7.

Weller, Robert, in Christ Congregation, Normal, Ill., by J. F. Schnack, 16. Sun. p. Tr., Sept. 21.

Wians, E. A., in St. John's Congregation, Algoma, Wis., by J. H. Nau, 18. Sun. p. Tr., Oct. 5.

Zeile, Theodore A., in St. Paul's Congregation, Flint, Mich., by W. Schoenow, 16. Sun. p. Tr., Sept. 21.

Ziegler, Arthur H., in St. Peter's Congregation, Huntington, Ind., by W. J. Schnedler, 16. Sun. p. Tr., Sept. 21.

TEACHERS

Bangert, A. C., in Zion Congregation, Omaha, Nebr., by H. G. Cattau, 18. Sun. p. Tr., Oct. 5.

Behrens, Cand. Ralph M., in Immanuel Congregation, Alexandria, Va., by W. D. Mensing, 15. Sun. p. Tr., Sept. 14.

Eulert, Ernst A., in Trinity Congregation, St. Louis, Mo., by Rud. H. C. Meyer, 17. Sun. p. Tr., Sept. 28.

Gerken, Aug. F., in St. John's Congregation, South Euclid, Ohio, by W. O. Bischoff, 16. Sun. p. Tr., Sept. 21.

Grabau, Cand. Merton, in St. Peter's Congregation, Hampton, Nebr., by A. H. Cholcher, 11. Sun. p. Tr., Aug. 17.

Hamann, Fred, in St. Stephen's Congregation, Chicago, Ill., by Oscar Fedder, 13. Sun. p. Tr., Aug. 31.

Handrich, H. A., in St. John's Congregation, Aurora, Ind., by W. H. J. Dau, 11. Sun. p. Tr., Aug. 17.

Harnagel, David C., in Bethlehem Congregation, Ferrin, Ill., by A. C. Marquardt, 15. Sun. p. Tr., Sept. 14.

Heidemann, Paul J., in Immanuel Congregation, Danville, Ill., by E. Berthold, 17. Sun. p. Tr., Sept. 28.

Heinicke, Cand. Theodore, in Grace Congregation, New Albany, Ind., by Gustav Reschke, 10. Sun. p. Tr., Aug. 10.

Heinitz, Elmer A., in Trinity Congregation, Toledo, Ohio, by G. Blievernicht, 14. Sun. p. Tr., Sept. 7.

Helmkamp, Wm. A., in Zion Congregation, Alva, Okla., by O. Hoyer, 21. Sun. p. Tr., Oct. 26.

Janzow, L. E., in St. Peter's Congregation, San Leandro, Calif., by H. C. Theiss, 14. Sun. p. Tr., Sept. 7.

Jiede, Edwin A., as teacher in the Nassau Christian Day School, Mineola, L. I., N. Y., by A. W. Brustat, 16. Sun. p. Tr., Sept. 21.

Joseph, Cand. Wilbur, in Immanuel Congregation, Fairbank, Iowa, by M. F. Scheel, 10. Sun. p. Tr., Aug. 10.

Kallies, Walter J., in St. Paul's Congregation, Bonduel, Wis., by W. J. Plischke, 20. Sun. p. Tr., Oct. 19.

Klammer, E. W., in St. Peter's Congregation, Arlington Heights, Ill., by L. Stephan, 14. Sun. p. Tr., Sept. 7.

Klammer, Martin, in St. John's Congregation, Galveston, Tex., by A. C. Diers, 14. Sun. p. Tr., Sept. 7.

Koehler, Vernon H., in First Trinity Congregation, Pittsburgh, Pa., by F. E. Schumann, 12. Sun. p. Tr., Aug. 24.

Kollmorgen, Arthur, in St. Johns Congregation, Charter Oak, Iowa, by W. Schroeder, 12. Sun. p. Tr., Aug. 24.

Koschmann, Cand. Paul, in Immanuel Congregation, Springfield, Ill., by Theo. Dautenhahn, 13. Sun. p. Tr., Aug. 31.

Kummer, Alfred M., in St. Paul's Congregation, Omaha, Nebr., by E. T. Otto, 13. Sun. p. Tr., Aug. 31.

Lassanske, Paul A., in St. John's Congregation, Brooklyn-Glendale, N. Y., by M. T. Steege, 14. Sun. p. Tr., Sept. 7.

Lemke, Berwyn F., in St. Stephen's Congregation, Chicago, Ill., by Oscar Fedder, 13. Sun. p. Tr., Aug. 31.

Lohr, Paul, in Zion Congregation, Anaheim, Calif., by L. E. Eifert, 15. Sun. p. Tr., Sept. 14.

Meissner, E. A., in Zion Congregation, Wausau, Wis., by Luther W. Roehrs, 18. Sun. p. Tr., Oct. 5.

Meyer, Frederick A., in Hope Congregation, Niagara Falls, N. Y., by John M. Gagern, 15. Sun. p. Tr., Sept. 14.

Nieting, Robert, in Zion Congregation, Marengo, Ill., by W. C. Schaefer, 13. Sun. p. Tr., Aug. 31.

Petrowsky, A. R., in Tabor Congregation, Detroit, Mich., by G. P. Hildner, 15. Sun. p. Tr., Sept. 14.

Pingel, Gilbert W., in St. John's Congregation, St. Louis, Mo., by Paul Hansen, 13. Sun. p. Tr., Aug. 31.

Pingel, Ralph, in Redeemer Congregation, Cicero, Ill., by M. C. Lopahs, 14. Sun. p. Tr., Sept. 7.

Prigge, G. H., in Trinity Congregation, Faribault, Minn., by W. A. Lemke, 12. Sun. p. Tr., Aug. 24.

Rieckers, E. W., in St. John's Congregation, Marysville, Ohio, by H. A. Allwardt, 14. Sun. p. Tr., Sept. 7.

Ritt, Raymond, in Cross Congregation, Milwaukee, Wis., by R. J. Lillie, 14. Sun. p. Tr., Sept. 7.

Robinson, John W., in St. Paul's Congregation, Duluth, Kans., by R. Hildebrandt, 19. Sun. p. Tr., Oct. 12.

Schaefer, Cand. Arthur, in St. Paul's Congregation, Chicago (Grand Crossing), by E. H. Pflug, 8. Sun. p. Tr., Sept. 27.

Schall, W. O., in St. Peter's Congregation, Huntington, Ind., by W. J. Schnedler, 11. Sun. p. Tr., Aug. 17.

Schmandt, Paul W., in Zion Congregation, Crown, Minn., by W. C. Hilpert, 14. Sun. p. Tr., Sept. 7.

Schmidt, Rudolph O., in Trinity Congregation, Lansing, Mich., by Ph. Schroeder, 14. Sun. p. Tr., Sept. 7.

Schnack, Cand. Aldo E., in Trinity Congregation, Edwardsville, Ill., by A. J. Weber, 17. Sun. p. Tr., Sept. 28.

Schnakenberg, O. H., in St. John's Congregation, Indianapolis, Ind., by P. Wambsganss, 14. Sun. p. Tr., Sept. 7.

Schultz, Cand. Emil B., in Hope Church, St. Louis, as teacher in Lutheran Orphans' Home, Des Peres, Mo., by E. H. Schroeder, 20. Sun. p. Tr., Oct. 19.

Schultz, O. W., in St. James Congregation, Shawano, Wis., by K. R. Going, 9. Sun. p. Tr., Aug. 3.

Schwich, Luther, in St. Peter's Congregation, Arlington Heights, Ill., by L. V. Stephan, 14. Sun. p. Tr., Sept. 7.

Segelhorst, Gustave, in Grace Congregation, St. Louis, Mo., by G. E. Nitz, 14. Sun. p. Tr., Sept. 7.

Stellhorn, August, Jr., in Trinity Congregation, Mount Rainier, Md., by Edwin E. Pieplow, 16. Sun. p. Tr., Sept. 21.

Stelling, C. F., in Zion Congregation, Bancroft, Nebr., by A. I. Grimm, 20. Sun. p. Tr., Oct. 19.

Stelter, O., in Bethany Congregation, Milwaukee, Wis., by Geo. Beiderwieden, 16. Sun. p. Tr., Sept. 21.

Stohlmann, Paul F., in St. Peter's Congregation, Lenox, Mich., by A. P. Knoll, 13. Sun. p. Tr., Aug. 31.

Suhr, John T., in Zion Congregation, Garland, Nebr., by Wm. Petersen, 14. Sun. p. Tr., Sept. 7.

Thomas, Hollis, in the Church of the Atonement, Dearborn, Mich., by Paul Boecler, 15. Sun. p. Tr., Sept. 14.

Valleskey, Cand. Aaron, in Holy Cross Congregation, Saginaw, Mich., by Emil H. Voss, 13. Sun. p. Tr., Aug. 31.

Wachholz, Arnold W., in Christ Congregation, Burbank, Calif., by C. H. Bopp, 14. Sun. p. Tr., Sept. 7.

Walther, F. J., in Trinity Congregation, Hoffman, Ill., by W. C. Ostermeier, 14. Sun. p. Tr., Sept. 7.

Weerts, E., in Trinity Congregation, Fort Dodge, Iowa, by A. F. Boehnke, 14. Sun. p. Tr., Sept. 7.

Wegmann, E. T., in Trinity Congregation, Jackson, Wis., by F. K. G. Otto, 9. Sun. p. Tr., Aug. 3.

Weil, George, in St. John's Congregation, Evanston, Ind., by O. A. I. Mueller, 11. Sun. p. Tr., Aug. 17.

Werling, A. F., in St. John's Congregation, Orange, Calif., by W. C. Gesch, 14. Sun. p. Tr., Sept. 7.

Wilke, Walter H., in St. Peter's Congregation, Chicago, Ill., by Arthur Preisinger, 14. Sun. p. Tr., Sept. 7.

Will, Arnold E., in Trinity Congregation, Faribault, Minn., by W. A. Lemke, 12. Sun. p. Tr., Aug. 24.

Wittmus, E. E., in First Congregation, Sharpsburg, Pa., by W. W. Sander, 14. Sun. p. Tr., Sept. 7.

Wolter, George M., in Immanuel Congregation, Lone Rock, Iowa, by A. F. Otto, 13. Sun. p. Tr., Aug. 31.

Yunghans, Ernest E., in Immanuel Congregation, Baltimore, Md., by E. A. Cassens, 19. Sun. p. Tr., Oct. 12.

Zahnow, Wayne, in St. Paul's Congregation, Pomona, Calif., by L. E. Faasch, 14. Sun. p. Tr., Sept. 7.

Zehnder, George A., in Grace Congregation, San Diego, Calif., by C. Damschroeder, 14. Sun. p. Tr., Sept. 7.

Zimdahl, B. C., in St. Paul's Congregation, Chicago, Ill., by W. J. Kemnitz, 15. Sun. p. Tr., Sept. 14.

Pastors': Conference Meeting

Northwestern, English District, Nov. 11—13, Pilgrim Lutheran, St. Paul, Minn. — G. R. MACKENSEN, *Sec.*

Springfield Seminary

The closing date for nominations for the new professorship at the Springfield Seminary has been extended to Nov. 30. — THE BOARD OF CONTROL, B. SELCKE, D. D., *Secretary*, 120 W. Monroe St., Petersburg, Ill.

Announcements

Since a special committee of English District brethren has conducted a colloquy with *Pastor G. W. Rehkopf*, formerly of the American Lutheran Church, and has found him to be in complete doctrinal agreement with us, he is herewith declared eligible for a call into a congregation of the Missouri Synod. — L. J. SIECK, *President of Concordia Seminary*; E. L. ROSCHKE, *President of Western District.*

Since the *Rev. Fred Goetze* of Chicago, Ill., has successfully completed a colloquium conducted by Pastors B. H. Hemmeter, R. L. Sommer, A. H. Kaub, G. L. Luecke, and J. W. Acker, he has qualified himself for the ministry within our Missouri Synod and is now eligible for a call. — Signed by the Committee on Colloquium: LOUIS J. SIECK, *President*, Concordia Seminary; E. L. ROSCHKE, *President*, Western District.

Pastor G. P. Johnson, a member in good standing of the Icelandic Lutheran Church, residing in Bellingham, Wash., is applying for membership in our Missouri Synod. — F. M. L. NITZ, *President*, Oregon and Washington District, Bellingham, Wash.

Oct. 23, 1947

The *Rev. Mr. Kiviranna*, formerly pastor in Estonia, now residing in Stockholm, Sweden, has made application for membership in our Synod. — LOUIS J. SIECK.

Wanted

Lutheran couple, pastor or lay, to manage Temporary Shelter Home for children as foster parents. Good financial arrangements. For details write to Lutheran Association for Works of Mercy, 670 Baker St., West Roxbury, Mass.

Changes of Address

Pastors

Barlag, R. O., 705 Harrison St., Sparta, Ill.
Bierwagen, F. B., Burlington, Ill.
Brookfield, Wallace M., P. O. Box 976, Redwood City, Calif.
Buck Raymond, 3734 Deodar St., East Chicago, Ind.
Dede, Roland A., Prof., 1637 68th Ave., Oakland 3, Calif.
Dornfeld, Adelbert G., 330 E. Seventh St., Mount Carmel, Ill.
Droegemueller, A. F., Jr., 115 E. Highland Dr., Bryan, Tex.
Dukewits, W. C., 547 W. 123d St., Apt. 4C, New York 27, N. Y.
Eggert, Fred T., 121 Powell, Henderson, Ky.
Engelder, Theo., Prof. *em.*, 7554 Parkdale Ave., Clayton 5, Mo.
Hahn, B. P., Rockville, Mo.
Hasskamp, Hubert, 1052 E. Fifth St., St. Paul 6, Minn.
Hering, M. R., 1 Nelson St., Webster, Mass.
Herpolsheimer, A., 412 Chapman St., Edwardsville, Ill.
Kase, Geo. H., 1141 Howard St., Clearwater, Fla.
Koepke, Theo. V., Chaplain, Reserve Command Third Armored Division, Fort Knox, Ky.
Mueller, O. L., R. 1, Ellsworth, Kans.
Mueller, Otto C., Durham, Kans.
Naumann, John, Barugur, via Jolarpet, R. M. S., Salem Dist., South India.
Passow, E. M., Box 85, Perry, Okla.
Schauer, A. J., R. 1, Cole Camp, Mo.
Schaus, G. N., 1925 Ford Blvd., Windsor, Ont., Canada.
Schmidt, Theo., R. 1, Jansen, Nebr.
Schoewe, Theo., Jr., 306 S. Maple St. Jefferson, Iowa.
Stelter, Herbert, Hinckley, Ill.
Strieter, T. W., 9918 S. Luella Ave., Chicago 17, Ill.
Vincent, Arthur, 1212 Central, Alton, Ill.
Wedig, Charles E., 428 Strong St., Brighton, Colo.
Wenz, Daniel, c. r. m., 1321 56th Ct., Cicero 50, Ill.

Teachers

Bachmann, Paul, 2725 Main Blvd., New Haven, Mich.
Baden, Walter A., R. 3, Altamont, Ill.
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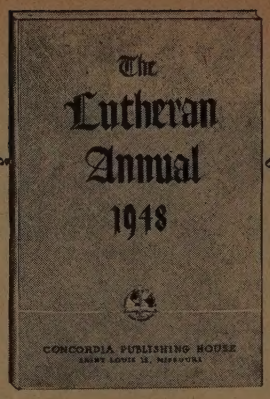

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